گلدستۂ محبت

BOUQUETS OF LOVE

GULDISTA-E-MUHABBAT

A touching compilation of the services, qualities and excellent characteristics of Mufakkir-Millat

Hadrat Maulana Abdullah Sahib Kapandrawi



Project Initiator:
Maulana Abdur Ra'uf Lajpuri, Maulana Idris Falahi

Translated by:
Mufti Abdullah Molla

Al-Qamar Publications

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Hadhrat Maulānā ‘Abdullāh Kāpodrawī رَحِمَهُ ٱللَّٰهُ

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بسم الله الرحمن الرحيم

Preface

Our father and forbear is Sayyidunā Ādam عَلَيْهِ ٱلسَّلَامُ. After him, the world saw thousands of occurrences, calamities and events. The turn of the days and nights saw hundreds of governments fall. How many were there that rose and then fell forever. How many wars were there, how many stories of love and loyalty were written and then wiped out, how many great luminaries were born and then passed away? However, in this turn of events, the names of some people remain alive today as though they were around yesterday. The world knows them as the names of the noble Ambiyā' and messengers of Allāh سُبْحَانَهُ وَتَعَالَىٰ. After them, those amongst their followers who came in succession and were of benefit – they are living. In the Noble Qur'ān, Allāh سُبْحَانَهُ وَتَعَالَىٰ indicates to their presence, "As for the scum, it is wasted away, as for that which is of benefit to people, its stays in the land, in this way Allāh explains examples." We learn that in this ever-changing world, there are many waves of benefit and goodness, evil and misfortune that crash against the shore, but it is destined for them that one day they will settle. Perpetuity is only for those gems that remain in the depth of the river and serve to illuminate people.

The personality of Hadhrat Maulānā is a blossoming tree from which people were picking fruit for the last sixty years, and Inshā Allāh, they will continue doing so for a long time.

He opened his eyes in Burma (Myanmar). At the age of two, he came to his locality. When he gained some understanding, the war for freedom was raging. The Qiyāmat-like events of 1947 CE, caused the localities of knowledge in Hindustan to be diminished. In such circumstances, it is not difficult to think about the condition in Gujarat. There were just a few Madāris that were struggling to survive. On the other hand, there was a storm of English education. Under the cloud of poverty and need, people ran behind it. However, Hadhrat Maulānā's father was a pious person. He was associated to Hadrat Thānwī رَحِمَهُ ٱللَّٰهُ and nurtured by Hadhrat Maulānā 'Isā Allāhābādī رَحِمَهُ ٱللَّٰهُ. There were a handful of people that took the lamps of Sunnah and Sharī'ah, and wiped out the darkness of innovations. Amongst these people was the father of Hadhrat Maulānā. Due to this, there was a sense of religious self-honour built in him. This is the reason why despite the social condition not being favourable, his parents gave great sacrifice and adorned him with Dīnī education, rather than worldly education.

During those days, there were just a few Dārul-'Ulūm Institutions in Gujarat. One of these noted institutions was Jāmi'ah Islāmiyyah Ta'līmud-Dīn, Dhabel. There were unique and high ranking scholars that graced this institution. The head of them was 'Allāmah Anwar Shah

Kashmīrī رَحِمَهُ ٱللَّٰهُ, Muftī 'Azīzur-Rahmān رَحِمَهُ ٱللَّٰهُ, 'Allāmah Shabbīr Ahmed 'Uthmānī رَحِمَهُ ٱللَّٰهُ, 'Allāmah Ibrāhīm Balyāwī رَحِمَهُ ٱللَّٰهُ, Maulānā Sa'īd Ahmad Akbarābādī رَحِمَهُ ٱللَّٰهُ, Maulānā Hifz-ur-Rahmān Seoharwī رَحِمَهُ ٱللَّٰهُ, 'Allāmah Muhammad Yūsuf Banūrī رَحِمَهُ ٱللَّٰهُ, Maulānā Badr-e-Alam Mirthī رَحِمَهُ ٱللَّٰهُ, Bābā 'Abdur-Rahmān Amrohī رَحِمَهُ ٱللَّٰهُ and others. Here, Hadhrat Maulānā had the opportunity to be nurtured by Maulānā 'Abdul-Hayy Bismillāh Sāhib. This created the desire to dive in the ocean of knowledge. Hence, Hadhrat Maulānā travelled to Dārul-'Ulūm Deoband to study. Hadhrat Maulānā was fully engrossed in studying when certain conditions took him back home. After returning home, Hadhrat Maulānā once again came to Jāmi'ah Islāmiyyah Ta'līmud-Dīn Dabhel on the insistence of family members. Hadhrat Maulānā studied under the famous 'Ulamā of that time and completed his studies. After graduating, Hadhrat Maulānā served at Jami'āh Talīmu-Dīn Dabhel and other institutes for some time. However, since the thirst to acquire knowledge from the 'Ulamā of Deoband remained, a page of destiny turned that lead Hadhrat Maulānā once again to Deoband. This stay of two years (at Dārul-'Ulūm Deoband) left everlasting impressions on Hadhrat Maulānā. Hadhrat Maulānā received the invaluable wealth of concern and Dīnī sense of honour. This brought motion in Hadhrat Maulānā's life. Hadhrat Maulānā then returned to home. Then, Hadhrat Maulānā came once again to his alma mater (Jāmi'ah Islāmiyyah Tā'līmud-Dīn Dabhel to teach). He began working hard to develop the students. However, Allāh سُبْحَانَهُ وَتَعَالَىٰ had to take great work from him, which still

needed to be completed. Therefore, Allāh سُبْحَانَهُ وَتَعَالَىٰ took him to Tadkeshwar. In the twenty-seven years at the administration, Hadhrat Maulānā had written history in relation to teaching, nurturing, managing and preparing men.

Through the blessings of the efforts and sincerity of Hadhrat Maulānā, not only did Falāh-Dārayn gain national and international acceptance, in fact it found place in the first row in relation to academics and nurturing. This unique period of administration is a bright piece of history. A few bright imprints of this golden era were preserved in the minds of Hadhrat Maulānā's associates. Through the incitement of Hadhrat Maulānā 'Abdur-Rā'ūf Lāchporī Sāhib and Hadhrat Maulānā Idrīs Kosambawī Sāhib, the sincere students of Hadhrat Maulānā have presented it to him in the form of roses of attachment. I thank Allāh سُبْحَانَهُ وَتَعَالَىٰ for being afforded the honour to present this beautiful bouquet to the readers.

I make Du'ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ keep Hadhrat Maulānā's shadow for a long time with thousands of blessings, safety and miracles, and that students continue to quench their thirst from this fountain. Āmīn!

Ismā'īl Ibn Yūsuf Kawthar Kosārī Falāhī

Khādim of Hadīth and Iftā,

Dārul-'Ulūm Markaz Islāmī, Ankleshwar

Research Scholar: Shaykh 'Abdullāh Kāpodrawī Academy

1 Sha’bān 1439 A.H / 18 April 2018 CE

Gratitude

Hadhrat Maulānā Ismā'īl Patel Kāpodrawī Sāhib

Son of Maulānā Abdullāh Kāpodrawī Sāhib

Associates of my respected father wrote a few articles in a well-arranged manner on a few aspects of his pure life. These articles are now being forwarded for publishing. We are very pleased to hear this. In this way, a sample of the great services of Hadhrat Maulānā will come in front of the readers. This will ignite the spirit to structure one's life and appreciate Hadhrat Maūlānā.

On this valuable presentation, I would like to congratulate from the bottom of my heart all those who contributed, particularly Maulānā Abdur-Ra'ūf Lāchporī Sāhib and Maulānā Idrīs Koliā Kosambawī Sāhib. I would also like to offer words of appreciation to all those who were involved in any way to bring this book in the public domain.

May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant everyone the best of rewards and keep Hadhrat Maulānā's auspicious shadow over us for a long time.

آمين يا رب العالمين!

Lowly servant of Mufakkir-Millat

Ismā'īl (May he be forgiven)

16 April 2018 (Monday)

The Book

بسم الله الرحمن الرحيم

Maulānā Muhammed Idrīs Kolyā Kosambawī Sāhib, the Shayhkul-Hadīth of Leicester prepared an article on some aspects on the life of Hadhrat Maulānā. Reading it brought great joy to the heart. I phoned him to congratulate him and requested him to prepare a comprehensive book on the life of Hadhrat Maulānā. On this, Maulānā told me that it would be better if I personally take up this task. Hence, I accepted his request. After consulting with other friends, it was decided that a few 'Ulamā would be requested to prepare articles on the personality of Hadhrat Maulānā so that more aspects on his life and services come into the public domain, and that the general masses as well as the learned can benefit from it. Alhamdulillāh, in this manner a reasonable amount of content was gathered. This is now in your hands in book form.

In this task of mine, Maulānā Muhammed Idrīs Kosambawī Sāhib and Maulāna Khalīl Ahmed Qādhī Lāchporī Sāhib lend a helping hand. In the same manner all those who presented their share in any form, I would like to thank them from the

bottom of my heart. I make Du'ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ grant them the best of rewards in both worlds. Āmin

The reason for bringing this book into the public domain is clearly explained by Maulānā Muhammed Idrīs Kosambawī Sāhib in his write-up. I am therefore not mentioning it here. I make Du'ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ keeps Hadhrat Maulānā's shadow over us for a long time and grant us more opportunities to benefit from him. Āmīn

Request for Du'ās

Abdur-Ra'ūf Lāchporī

Batley, England

21 Rajab 1438 A.H

18 April 2017

Expression of Happiness

Hadhrat Maulānā Abdullāh Kāpodrawī Sāhib spent more than half his life in Dīni, community and national services. He has left an unforgettable example for the nation. Through hard work, he elevated a Dīnī organization to prominence and prepared individuals capable of doing Dīnī service. In remembrance of this, his associates have prepared articles. His student; Maulānā Abdur-Ra'ūf Sāhib has published these articles and attained the good fortune of presenting it in front of you, so that Hadhrat Maulānā's services can be a beacon of light for us, and that the ethical rights of his favours and compassion can be fulfilled to a certain degree.

فجزاه الله خير الجزاء!

Muhamme Idrīs Falāhī Kosambawī

Gratitude

In the company of Maulānā Abdur-Ra'ūf Sāhib

السلام عليكم و رحمة الله و بركاته

We have come to know that the article of our friend; Maulānā Idrīs Kosambawī Sāhib, named "Our principle, our mentor" regarding our respected father, reached you and you appreciated it. Since my respected father is also your teacher, out of love and with the intention of far reaching benefit you intend publishing it, and are requesting permission for it. In relation to this, we would like to mention that Maulānā Idrīs Sāhib was our colleague in (Dārul-'Ulūm) Falāh-Dārayn. We were a great class with wonderful classmates and friends. All the classmates were dedicated to their academic studies and showed affection, served and appreciated their teachers. From amongst them was our friend Maulāna Idrīs Sāhib. He had a special relation with Maulānān Abrār Ahmed Dhulyawī Sāhib رَحِمَهُ ٱللَّٰهُ and he also enjoyed a heartfelt relationship with my respected father. He was quite close to my father. Until this day, his relationship with my respected father is intact. He keeps correspondence through telephone calls and letters. Since he stayed close to my father, therefore he has presented such incidents in his article that reminds us of our student days, and our love and appreciation for our father increases.

When I received this article, I intended publishing it, however our friend Maulānā Idrīs Sāhib was hesitant. Today I was delighted when my respected brother Maulānā Ismā'īl Sāhib informed me on phone from India that you intend publishing it. Every Ālim of Dīn who has a relationship with my father would be delighted and would make Du'ā for you from his heart. We have also heard that the articles of our respected friends who enjoy a close relationship with my father would also be included. Therefore, there is hope that this book will prove to be very beneficial. Not only do we grant you permission to publish it, in fact our heartfelt Du'ās are also included. You have offered a valuable service on behalf of us; the brothers, and the students of our respected father. We also make sincere Du'ā for our friend Maulānā Idrīs Sāhib. May Allāh سُبْحَانَهُوَتَعَالَىٰ make this book beneficial and grant it acceptance. Āmīn

جزاكم الله تعالى في الدارين أحسن الجزاء!

Muhammed Ibn Maulānā Abdullāh Kāpodrawī

Kāpodrā

1 Jumādal-Ukhrā 1439 A.H

Brief Personal Account

By:

Maulānā ʻAbdullāh Kāpodrawī Sāhib

Birth and family background

The homeland of my father is Jītālī, subdivision Ankleshwar, District Bharuch (Province Gujarart). During British, rule the Patel (chief) of every village had authority. He was considered the ruler of the village. This leadership of the village was in our family for a long time. My paternal grandfather was born in 1875 CE and passed away in 1909 CE. His name was Husayn Qāsim Patel. He lived a life of dignity and simplicity. He was respected in the locality. He had five sons namely; Ibrāhīm, Muhammad, Ismā'īl, Mūsā and Ahmed, and he also had four daughters. Our family tree is printed in Gujarati and English.

My father was ten or eleven years old when my grandfather passed away. He stayed with his uncle in Junagadh where he studied English. Circumstances caused him to give up studying and take up employment. He took up the post of an educator in a Gujarati school at a nearby locality.

After taking up employment, he made an intention to travel to Burma on the encouragement of a colleague. In those days, Burma was famous for trade and other things. My father worked in Rangoon (Yangon) and other cities.

My father's maternal uncle; Ibrāhim Qāsim Patel was a resident of Kapodra. He was from amongst the Patels of Kopodra. My father married his (my father uncle's) only daughter; Āminah. On the encouragement of my maternal grandfather, a house was purchased in Kāpodrā rather than Jītālī.

He stayed in Burma until 1925 CE. Thereafter he returned to India where he entered into a partnership with his brother; Muahammed Patel. They started cloth trade in Ankleshwar. However, in all probability there was no significant success. Therefore, after four to five years of trade, he travelled once again to Burma.

He started trade in the town of Heho in the Shan State province. I was born in 1933 CE (1357 A.H) in this city. Five sisters were born before me. Hence, there was great joy in the family (on my birth).

My father had a close relation with the 'Ulamā In Burma, and he would correspond through letters with Maulānā 'Isā Sāhib of India; the Khalīfah of Hadhrat-Aqdas Maulānā Ashraf Alī Thanwī Sāhib رَحِمَهُ ٱللَّٰهُ. Occasionally he would write letters to Hakīmul-Ummah Hadhrat (Maulānā Ashraf 'Alī) Thānawī رَحِمَهُ ٱللَّٰهُ. He would request all these elders to make Du'ā for me.

From amongstmy father's old letters, one letter is dated 6 Shawwāl 1353 A.H. In it, my father requested Hakīmul-

Ummah Hadhrat Thānawī رَحِمَهُ ٱللَّٰهُ to make Du'ā. Hadhrat wrote words of Du'ā in the marginalia .

When I was two to two and a half years old, at the end of 1935 A.H, my father travelled once again to India. We stayed in Kāpodrā as he had sold the house in Jitali.

This was the when the fame of Hadhrat Hakīmul-Ummāh Maulānā Ashraf 'Alī Thānawī Sāhib رَحِمَهُ ٱللَّٰهُ had spread to every corner. My father had already taken Bay'ah (on Hadhrat Thanawī's hands) some time back through correspondence. Now, he requested permission and presented himself in Thanabhawan where he benefitted from his Shaykh.

It was during this time that 'Allāmah Shabbīr Ahmed 'Uthmānī, 'Allāmah Badr-Ālām Mīrthī and 'Allāmah Anwar Shāh Kashmīrī رَحِمَهُمُ ٱللَّٰهُ had come to Dhābel. My father would to also present himself at the service of these scholars.

He would also invite 'Allāmah Badr-Ālam, 'Allāmah Banūrī and Muftī Mahdī Hasan رَحِمَهُمُ ٱللَّٰهُ to Kāpodrā. From amongst the 'Ulamā of Rander, he had a good relationship with Maulānā Muhammed Husayn Sāhib, Maulānā Hakīm Ibrāhīm Sāhib, Maulānā Ahmed Ashraf رَحِمَهُمُ ٱللَّٰهُ and others.

My father did not acquire much Dīnī knowledge, however he was punctual with his recitation of the Noble Qur'ān, would always study Dīnī books, he was well informed due to

staying in the company of the 'Ulamā and pious, and was firm with regards to 'Aqā'id (beliefs) and A'māl (practice).

It was the result of the company of these elders that my father nurtured me with strictness, and from childhood, he inculcated in me the habit of (performing Salāh with) Jamā'ah and to recite the Noble Qur'ān.

فجزاهم الله أحسن الجزاء!

There was a custom of studying higher-level secular education in our family that resides in Jītālī. Therefore, some of my uncles were judges, others were revenue and administrative officials, others were district military commanders, and their sons were lawyers. Therefore, the family was inclined to providing me secular education. They would constantly request my father to enrol me into a school that had high standards. However, my father had made an intention to provide me Dīnī knowledge despite economic conditions being very unfavourable, the dictate of which was to give me secular education and send me to South Africa or make endeavours to take-up employment in the government. However, he endured difficulty his entire life, and kept persuading me to acquire Dīnī knowledge and make effort in this path.

At that time, I could not perceive the greatness of the sacrifice my father made. However, now when I think of those conditions, then I make Du'ā from my heart for my

parents that they left the comfort of this world and placed me to acquire this blessed knowledge.

If it was not for the steadfastness of my parents, then today I would have also been in a government office or in one of the cities of South Africa. May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept this great sacrifice of theirs and grant them great stages. Amīn!

There were a number of people from Kāpodrā who were Bay'at to Hadhrat-Aqdas (Maulānā Ashraf 'Ali) Thānawī رَحِمَهُ ٱللَّٰهُ. All these men would gather from Dhuhr to Asr at the house of my uncle (paternal aunt's husband); Muhammed Pandor, who was famously known as Molwī Sāhib. They would read the discourses of Hadhrat Thānawī رَحِمَهُ ٱللَّٰهُ. My uncle would read and the others would listen. Sometimes he would read Mathnawī in a special manner. Sometimes I would also go with my father to this blessed Majlis (sitting). I would not understand the discourses due to my tender age. However, from that time the desire to enrol in a Madrasah and study 'Ilm was ignited (in me). There is no doubt that these blessed Majālis (sittings) had an impact in this inclination.

Student days and Educators

My initial studies were at Madrasah Islāmiyyah in Kapodra, Subdivision Ankleshwar, District Bharuch. Hafidh Ibrāhīm

Ibn Ismā'īl Mullā who was a resident of Umarwada was my first teacher. I studied under him from Alif Bā right up to the complete Noble Qur'ān, from Urdu Qā'idah to Ta'līmul-Islām, and two volumes of Bihishtī Thamar and Chahal Sabaq. I attended the village school up to grade five. I enrolled at Jāmi'ah Islāmiyyah Dābhel in 1944 CE.

I studied Fārsī Awwal and Dawm (first and second year of Persian studies) under Maulānā Ahmed Ibn Dā'wūd Kafletawī and Maulānā Abdul-Hayy Ibn Muftī Ismā'īl Bismillāh رَحِمَهُمَااللَّهُ. I also studied the first year of Arabic (studies) under Maulānā Abdul-Hayy Bismillāh رَحِمَهُ ٱللَّهُ. Maulānā Abdul-Hayy Bismillāh رَحِمَهُ ٱللَّهُ was a capable and an expert teacher of Urdu and Fārsi (Persian). He had a special style of explaining the lesson. He was my affectionate teacher and mentor. Therefore, other than the Farsī (Persian) curricula books, he also taught me Akhlāq-Muhsinī and Yūsuf Zulaykhā. His house was in the village of Dābhel. However, he had a room in the precincts of the Madrasah in which Arabic, Urdu and Farsī books were kept. As an attendant, I would frequent this room. Maulānā Abdul-Hayy Bismillāh رَحِمَهُ ٱللَّهُ would encourage me to study the different books (that were in the room).

"Al-Fārūq" of Maulānā Shiblī رَحِمَهُ ٱللَّهُ was kept in this room. I started studying it. I enjoyed this book so much that I remained engrossed in this book for a few days. In all probability, the interest for book reading was created by

studying this book. I also read Sīrah 'Umar Ibn 'Abdul-'Azīz and other books in this year.

I studied Qirāt under Qārī Bandah-Ilāhī Mīrthī رَحِمَهُ ٱللَّهُ. I studied under Qārī Muhammed Hasan Amrohī رَحِمَهُ ٱللَّهُ for a few months. I studied the books of the second year of Arabic studies; Nūrul-Īdhāh, Qudūrī, Ilmus-Sīghah, Bahrul-Ādāb, Taysīrul-Mantiq and others, under Maulānā Muhammed Ibrāhim Sūfī Dābhelī رَحِمَهُ ٱللَّهُ famously known as Sūfī Sāhib. He was famous for his strictness, adherence to the rules and making one prepare the lessons. However, with the favour of Allāh سُبْحَانَهُ وَتَعَالَىٰ the entire year passed with ease and the happiness of Sūfī Sāhib. After the first two months, Sufī Sāhib would not listen to my Sabaq (lesson) due to confidence (in me). Yes, occasionally he would ask questions.

I travelled to Dārul-'Ulūm Deoband without the knowledge of my father. Hadhrat Muftī Ismā'īl Bismillāh رَحِمَهُ ٱللَّهُ, the principle of Jāmi'ah Islāmiyyah (Dābhel) had great regard for me due to his relationship with my father, he too was not happy with this journey. However, some of my colleagues who were with me in the initial (years) of Arabic studies enrolled at Dārul-'Ulūm (Deoband). I travelled to Deoband without the permission of these elders. I suffered its consequence later.

اللّٰهُمَّ اغفرلی ذنبی!

This journey to Deoband was in 1948 CE. This was the year after the partition of the state. There were Hindu-Muslim clashes in North India. Two months passed in Deoband. Then I was enrolled in the class of Kanz and Sharh-Jamī. I studied Kanzud-Daqā'iq under Maulānā Nasīr Ahmed Khān Sāhib رَحِمَهُ ٱللَّٰهُ (former Shaykhul-Hadīth of Dārul-'Ulūm Deoband), Sharh-Jāmī under Maulānā Fakhrul-Hasan Sāhib رَحِمَهُ ٱللَّٰهُ, Nafhatul-Arab under Maulānā Sayyid Hasan Sāhib رَحِمَهُ ٱللَّٰهُ and Ūsūlush-Shāshī under Maulānā Muhammed Na'īm Deobandī Sāhib رَحِمَهُ ٱللَّٰهُ. Al-Hamdulillāh, the year came to completion with ease and I passed with good marks.

Once again I came to Dārul-'Ulūm (Deoband) the following year in Shawwāl. I began studying Sharhul-Wiqāyah under Maulānā Nasīr Ahmed Khān Sāhib رَحِمَهُ ٱللَّٰهُ, Maqāmāt-Harīrī, Nūrul Anwār and other books under Maulānā Mi'rājul-Haq Sāhib رَحِمَهُ ٱللَّٰهُ. However, after approximately three months I developed a fever. A doctor of Saharanpur made an incorrect diagnosis causing my friends to send me home. Two months passed in treatment. Thereafter, my father and relatives were of the opinion that I enrol once again in Dabhel. That year there were no students in the fourth year of Arabic studies in Jāmi'ah Dhābel. Therefore, the stance was to enrol in the third or fifth year of Arabic studies. I enrolled in the fifth year of Arabic studies due to deteriorating health. I studied Hidāyah Awwalayn (first two parts of Al-Hidāyah) and Mutanabbī under Maulānā

Mahmūd Pandor Simlakī Sāhib, and Husāmī and Mukhtasarul-Ma'ānī under Maulānā Abdur-Ra'ūf Sāhib رَحِمَهُ ٱللَّٰهُ.

The following year, (I studied) Mishkat Sharīf and Sharh-'Aqā'id under Maulanā 'Abdur-Ra'ūf Sāhib, Jalālayn under Maulānā 'Abdul-Jabbār Sāhib, Hidāyah Ākirayn (the last two parts of Al-Hidāyah) under Maulānā Fadhlur-Rahmān, and (in the way), I completed Dawrah-Hadīth Sharīf.

(I studied) Bukhārī Sharīf volume one under Hadhrat Maulānā 'Abdul-Jabbār A'dhamī رَحِمَهُ ٱللَّٰهُ, and (Buhkhārī Sharīf) volume two, Muslim Sharīf and Tahāwī Sharīf under Maulānā 'Abdur-Ra'ūf Sāhib. (I Studied) Abū-Dāwūd Sharīf under Maulānā Fadhlur-Rahmān Deobandī Sāhib. I graduated in 1953 CE.

Hadhrat Maulānā 'Abdul-Jabbār Sāhib A'dhamī studied Hadīth Sharīf in Sahāranpūr under Shaykhul-Hadīth (Maulānā Muhammed Zakariyyā Kāndhelwī رَحِمَهُ ٱللَّٰهُ) and others.

Hadhrat Maulānā 'Abdur-Ra'ūf Sāhib attained a certificate in Hadīth Sharīf from Shaykhul-Islām Hadhrat Maulānā Sayyid Husayn Ahmed Madanī رَحِمَهُ ٱللَّٰهُ and other educators of Dārul-'Ulūm (Deoband). He also had special Ijāzah (permission) in Hadīth Sharīf from Shaykh Muhammed Zāhid Kawtharī رَحِمَهُ ٱللَّٰهُ.

Maulānā 'Abdur-Ra'ūf Sāhib was the Shaykhul-Hadīth in Akora Khattak, Pakistan. Currently he is in a different Madrasah. Maulānā Fadhlur-Rahmān Deobandī was the Shaykhul-Hadīth in Chapi and Tarapur for many years. He studied Dawrah under Hadhrat Madanī رَحِمَهُ ٱللَّٰهُ.

I did not complete my books of the fourth and fifth year of Arabic studies due to illness. The method of recompensation was that in 1959/60 A.H when I was in Deoband for two years with the two son of Maulānā Ismā'īl Gārdī رَحِمَهُ ٱللَّٰهُ; Maulānā Abdur-Rahmān رَحِمَهُ ٱللَّٰهُ and Hafidh Habībur-Rahmān, I studied Sharh-Wiqāyah once again. I studied the complete Hidāyah Awwalayn under Maulānā Akhtar Husayn, Mutanabbī under Maulānā Mi'rājul-haq Sāhib and Baydhāwī Sharīf under Maulānā Fakhrul-Hasan Sāhib رَحِمَهُ ٱللَّٰهُ. I also studied Bukhārī Sharīf for six months under Maulānā Fakhrud-Dīn Sāhib رَحِمَهُ ٱللَّٰهُ.

In this era, I studied Tahāwī Sharīf and some lessons of Rasmul-Muftī under Muftī Mahdī Hasan رَحِمَهُ ٱللَّٰهُ. I also attained a certificate in Hadīth as a means of blessings from Hadhrat Maulānā Fakhrud-Dīn Murādabādī, Hadhrat Muftī Mahdī Hasan Sāhib and 'Allāmah Muhammed Ibrāhīm Balyāwī رَحِمَهُمُ ٱللَّٰهُ. I also attained a certificate in Musalsalāt from Hadhrat Shaykhul-Hadīth Maulānā Muhammed Zakariyyā Sāhib رَحِمَهُ ٱللَّٰهُ. I have kept all these certificates safely.

In 1959/60 CE I studied Arabic and some books on Nahw under Shaykh Mahmūd 'Abdul-Wahhāb Mahmūd Misrī Tantāwī who came from Jami' Azhar. I benefitted a lot in understanding modern day Arabic styles by frequenting his company for two years. Shaykh Mahmūd رَحِمَهُ ٱللَّهُ had a special relationship with me. I had the good fortune to be with him during his travels to Saharanpur, Delhi and other places.

During my student days at Dārul-'Ulūm, I did not have the opportunity to study under Hadhrat Shaykhul-Adab Maulānā I'zāz Ali Sāhib رَحِمَهُ ٱللَّهُ. However, the final term examination of Kanzud-Daqā'iq was with him. He took the examination for Kanzud-Daqā'iq. During this time, I had the opportunity to attend the Majālis (discourses) of Hakīmul-Islām Maulānā Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّهُ. The final two year stay at Dārul-'Ulūm Deoband proved very beneficial.

During this time, I was in contact with the elders of Saharanpur. I also attended the Khāqah of Maulānā Shāh 'Abdul-Qādir Rāipūrī Sāhib رَحِمَهُ ٱللَّهُ in Raipūr.

During this period, I travelled to Nadwatul-'Ulamā Lucknow and Murādabād. During my travel to Lucknow I met and benefitted from Maulānā 'Abdul-Mājid Daryābādī, Maulānā 'Abdul-Bārī Nadwī Sāhib, Maulānā 'Abdul-Hafīdh Balyāwī, Maulānā Sayyid 'Abdul-'Alī Al-Hasanī, Doctor Āsif Qudwā'ī, Hakīm Abdul-Qawi Sāhib, Maulānā Muhammed Mandhūr

Nu'mānī Sāhib, Maulānā Muhammed Al-Hasanī, Maulānā Muhammed Uways Nadwī the Mufassir of the Dārul-'Ulūm رَحِمَهُمُ ٱللَّهُ.

During this time at Dārul-'Ulūm Deoband, (I) together with Maulānā 'Amīduz-Zamān Kīrānwī and other friends, we would take out a fifteen day periodical; "Al-Yaqdhah". Perhaps this was the first Arabic periodical of Dārul-'Ulūm Deoband.

After this stay that was until 1961 CE, I came to Jāmi'ah Islāmiyyah Dābhel for Khidmah (service) on the invitation of Hadhrat Maulānā Muhammed Sa'īd Buzrug Simlakī (رَحِمَهُ ٱللَّهُ). I remained in Dabhel for five years. I came to Dārul-'Ulūm Falāh-Dārayn, Tadkeshwar to teach in January 1966 CE. I was conferred the responsibility of administration in March 1966 CE.

Employment after Graduation

- In September 1953 CE I was appointed the principle of the Makātib in "Majlis Khuddūmud-Dīn Simlak". The Jalsah of the Majlis took place in Karod in December. I tendered my resignation in order to travel with Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ for one month.

- 1954 CE: I was appointed for the first time to teach at Jāmi'ah Islāmiyyah Ta'līmud-Dīn Dābhel. I was allocated the Urdu class to teach as it was the middle of the year.

- 1955 CE: In the second year (of teaching) from Shawwāl, I was allocated the complete first year of Arabic studies and two subjects of the third year of Arabic studies; Bahrul-Adab and Durūsut-Tārīkhil-Islāmī Lil-Khayyāt.

- In 1956 CE I resigned and came to Kapodra where I worked with Muhtaram Munshī Mahmūd Qāsim Pandor Sāhib رَحِمَهُ ٱللَّٰهُ at the office of the Guajarati magazine "Tablīgh".

- 1957 CE - 1958 CE: I remained in Kāpodrā doing farming.

- 1959 CE: I was once again appointed at "Majlis Khuddāmud-Dīn" as Nādhim-Tā'līmāt (head of academics).

- 1960 CE – 1961 CE: I was at Dārul-'Ulūm Deoband with Maulānā Abdur-Rahmān Gārdī and his brother; Habībur-Rahmān.

- March 1962 CE / Shawwāl 1381 A.H: I was once again appointed at "Jāmi'ah Islāmiyyah Dābhel" to work with Maulānā Muhammed Sa'īd Simlakī Sāhib

رَحِمَهُ ٱللَّهُ in the office. Two sessions were allocated for teaching; Sharhul-Wiqāyah and Maqāmat-Harīrī. (I would teach Inshā' to the (students) of the third year of Arabic studies in spare time).

- 1963 CE / 1382 A.H: Translation of the first half (of the Noble Qur'ān), Maqāmāt-Harīrī, Nūrul-Īdhāh with Qudūrī, Rawdhatul-Adab with Safwatul-Masādir, Taysīrul-Mantiq, Mirqāt, Inshā' for the fourth year of Arabic studies.
- 1964 CE / 1383 A.H: Translation of the second half (of the Noble Qur'ān), Dīwān-Mutanabbī, Nafhatul-Arab, Nūrul-Īdhāh with Qudūrī, Mīzānus-Sarf, Durūsut-Tārīkhil-Islāmī, (Inshā' for the third year of Arabic studies).
- 1965 CE / 1384 A.H: Translation of the second half (of the Noble Qur'ān), Muniyyatul-Musallī, Nūrul-Īdhāh, Mukhtārāt, Maqāmāt, Safīnah, Al-Balāghatul-Wādhihah, Dīwān-Mutanabbī, Inshā' for the third year of Arabic studies. Thereafter, a change occurred on 14 March 1965 CE. I taught Nūrul-Anwār and Nūrul-Īdhāh during this period.

Dārul-'Ulūm Falāh-Dārayn

- 1966 CE / 1385-86 A.H: Translation of the first half (of the Noble Qur'ān), Riyādhus-Sālihīn, Mukhtārāt Awwal, Sharhul-Wiqāyah, Qasasun-Nabiyyīn part one, two, three, Al-Qirā'atur-Rāshidah. [These books were allocated to other educators from July. I was only left with translation (of the Noble Qur'ān) and Riyādhus-Sālihīn part one.]
- 1967 CE / 1386-87 A.H: Only administration
- 1968 CE / 1387-88 A.H: Hidāyah Awwalayn (first two parts of Al-Hidāyah) from Kitābun-Nikāh to Kitābut-Talāq, administration work.
- 1969 CE / 1388-89 A.H: Hidāyah Awwalayn (first two parts of Al-Hidāyah) (until Dhul-Qa'dah), translation of the second half (of the Noble Qur'ān), administration work.
- 1970 CE / 1389-90 A.H: Tamrīnun-Nahw, Al-Qirā'atur-Rāshidah, Riyādhus-Sālihīn part two, (from Rabī'ul-Awwal to the end of the year).
- 1971 CE / 1390-91 A.H: Only administration
- 1972 CE / 1391-92 A.H: Mishkāt Sharīf part one, Risālah Usūl-Hadīth, administration work.
- 1973 CE / 1392-93 A.H: Mishkāt Sharīf part two, administration work.

- 1974 CE / 1393-94 A.H: Administration
- 1975 CE / 1394-95 A.H: Al-Qirā'atul-Wādhihah, Al-Qirā'atur-Rāshidah, Ilmun-Nahw, administration.
- 1976 CE / 1395-96 A.H: Tahāwī Sharīf, Mukhtārāt Thānī, Mutanabbī, translation of the second half (of the Noble Qur'ān), Minhājul-'Arabiyyah, administration.
- 1977 CE / 1396-97 A.H: Tahāwī Sharīf, Mu'attayn Sharīfayn, Riyādhus-Sālihīn part one until 26 Muharram, Tārīkhul-Khulafā, Tamrīnun-Nahw, administration.
- 1978 CE / 1397-98 A.H: Tamrīnun-Nahw, Inshā; for the second tear of Arabic studies, administration.
- 1979 CE / 1398-99 A.H: Tamrīnun-Nahw, Inshā' for the first and second year of Arabic studies, administration.
- 1980 CE / 1399-1400 A.H: Miftāhud-Durūs, Tamrīnus-Sarf, An-Nahwul-Wādhih, Ilmus-Sīghah, administration.
- 1981 CE / 1400-01 A.H: Only administration
- 1982 CE / 1401-02 A.H: Only administration
- 1983 CE / 1402-03 A.H: Only administration

- 1984 CE / 1403-04 A.H: Only administration.
- 1985 CE / 1404-05 A.H: Tahāwī Sharīf, Riyādhus-Sālihīn, Nahw-Mīr, Qasasun-Nabiyyīn (temporarily for a few months), 'Aqīdatut-Tahāwī to some students and Arabic lessons to others, administration.
- 1986 CE / 1405-06 A.H: Only supervision
- 1987 CE / 1406-07 A.H: Only supervision
- 1988 CE / 1407-08 A.H: Only supervision
- 1989 CE / 1408-09 A.H: Only supervision

Participation at Important Conferences

- 1. Conference of Jam'iyyatul-'Ulamā Hind, Mumbai, 1948 CE
- 2. Conference of Jam'iyyatul-'Ulamā Hind, Surat, 1956 CE.
- 3. Annual Jalsah of Majlis Khuddāmud-Dīn, Karod, 1953 CE
- 4. Aligarh convention, Delhi
- 5. Representative at Dārul-'Ulūm Deoband conference

- 6. Centennial conference Dārul-'Ūlūm Deoband
- 7. Eighty-five year conference at Nadwatul-'Ulamā, Lucknow
- 8. An-Nadwatul-'Ālimiyyah Lil-Adabil-Islāmī, Lucknow
- 9. Discussion on Nisāb-Ta'līm, Lucknow
- 10. Deliberation on contemporary Masā'il, Anand
- 11. All Gujarat Arabic council, Radhanpur
- 12. Jalsah of Jam'iyyatul-'Ulamā, Gujarat Province, Bharuch
- 13. Second conference of An-Nadwatul-'Ālimiyyah Lil-Adabil-Islāmī, Lucknow
- 14. Khatm-Nubuwwat conference, London
- 15. Hajj Seminar, Hyderabad
- 16. Al-Mu'tamarul-Islāmī Al-Ūrubal-Awwal (first European Islamic conference), London.
- 17. Tawhīd Wa Sunnat Conference, Bradford, UK
- 18. Opening ceremony of Jaipur Rajasthan Dārul-'Ulūm
- 19. Karachi, Pakistan

- 20. Travel to Makkah-Mu'adhammah on the invitation of Wizāratul-Hajj Wal Awqāf (ministry of Hajj and Awqāf).
- 21. An-Nadwatul-'Ālimiyyah Lil-Adabil-Islāmī conference, Hyderabad, 7-8-9 October 1989 CE
- 22. Fiqhī Seminar, Hyderabad, Mumbai, Bangalore
- 23. Third conference of Adab-Islāmī, Bhopal
- 24. World Islamic forum, London.

Brief Introduction

By:

Ismā'īl Ibn Yūsuf Kawthar Falāhī

Hadhrat Maulānā Abdullāh Kāpodrawī (birth: 1933 A.H) is an honourable praiseworthy son of the province of Gujarat. He is an intellectual, literary scholar in Arabic, Urdu and Gujarati, head of the 'Ulāmā, beloved of the 'Ulamā, pious, lover of books, graduate of Jāmi'ah Dābhel, head of Dārul-'Ulūm Falāh-Dārayn Tadkeshwar, committee member of Dārul-'Ūlūm Waqf Deoband and Jāmi'ah Arabiyyah Hathora, committee member of All India Muslim Personal Law Board, and Rābitah Adab-Islāmī India, supervisor of "Jāmi'ah Islāmiyyah Ishā'atul-'Ulūm Akkalkuwa" and other Madāris, author of many beneficial books and has been granted permission by a group of Sūfiyā to take Bay'ah.

He was born in Burma (Myanmar). His initial studies were in his residential hometown; Kāpodrā. He graduated from Jāmi'ah Dābhel. He benefitted from great 'Ulamā at Dārul-'Ulūm Deoband. From amongst his teachers are; Hadhrat 'Allāmah Fakhrud-Dīn Murādabādī Sāhib, 'Allāmah Balyāwī, Muftī Mahdī Hasan Shahjahānpūrī Sāhib, Maulānā Ahmed Nūr Peshāwarī Sāhib, Shaykh Mahmūd Abdul-Wahhāb Mahmūd Misrī, Maulānā Fakhrul-Hasan Deobandī, Hadhrat Maulānā Sayyid Hasan Deobandī Sāhib, Hadhrat Maulānā Sayyid Akhtar Husayn Deobandī Sāhib, Hadhrat Maulānā Mi'rājul-Haq Deobandī Sāhib, Hadhrat Maulānā Nasīr Ahmed Khān Bulandshahrī Sāhib, Shaykhul-Adab Hadhrat Maulānā I'zāz Ali Deobandī Sāhib, Hadhrat Maulānā 'Abdul-

Jabbār A'dhamī Sāhib, Hadhrat Maulānā Abdur-Ra'ūf Peshāwarī Sāhib رَحِمَهُمُ ٱللَّهُ and others. He attained Ijāzah (permission) in Hadīth from Shaykh 'Abdul-Fattāh Abū Ghuddah, Shaykh Nadī Durwaysh, Shaykh Ahmed Qallāsh, Shaykh Nākhibī, Shaykhah Fātimah Bint Ahmed, Shaykh Mālik Ibn 'Arabī, Shaykh Hasan Ibn Husayn Bāsindūh, Hadhrat Maulānā Ahmed Hasan Tonkī Sāhib رَحِمَهُمُ ٱللَّهُ, and other Arab and non-Arab 'Ulamā. His resounding pen has written ore than twelve books, which have been commended by the masses and the noble. From amongst them; Adhwā' Alā Tārīkhi Harakatil-Ilmiyyah, Sharh-Dīwān Imām Shāfi'ī, Badrud-Dīn Aynī رَحِمَهُ ٱللَّهُ and Rushdo-Hidāyat Ke Minār are noteworthy. Allāh سُبْحَانَهُ وَتَعَالَىٰ has blessed him with such qualities that are very rarely found altogether in one person. Together with vast knowledge, he is gifted with abundance of intellect. His deep insight has made him a universal figure. His personality is outstanding in the sense that people from different affiliations easily get attracted to him. His biggest mission is to prepare men. He is fully acquainted with how to take out a positive angle from every negative. He is an expert in understanding personalities and their capabilities. Taking out a lily from mud is his profession. Reading books is his passion, which has no bounds and limits. His unmatched administration and supervision will be remembered for centuries.

In the words of Maulānā Mukhtār Ahmed Fārūqī Sahib; grandeur of knowledge, fervour for Arabic and Urdu literature, grasp on history, exemplary intellect, superior administration, beautiful character, understanding of matters, perception of the future, exemplary nurturing, sensing hidden capabilities, correct opinion, and other capabilities and qualities have made Hadhrat Maulānā such a central figure, the likes of whom are difficult to find in the near past in Gujarat. Mainly in Southern Gujarat, the effulgence of knowledge is due to his students. His time as administrator at "Jām'iah Falāh-Dārayn Tadkeshwar" is its golden era. He took it to great heights of fame. He offered it academic elegance at every level. He made its curriculum and system of nurturing lively. The Jāmi'ah became a hub of international educators and graduates due to the value of the 'Ulamā in his era. The educators of Tafsīr, Hadīth, Tajwīd and Adab were unique, the magnetic effect of which attracted students from all places. These few lines have been written on Hadhrat Maulān as a sample, otherwise the reality is;

A ship is required for this shoreless ocean.

Hadhrat Mufakkir-Millat in the Eyes of a Contemporary Author and Companion

By:

Ismā'īl Ibn Yūsuf Kawthar Falāhī

With the command of Allāh سُبْحَانَهُوَتَعَالَىٰ, thousands of people come and leave this universe daily, who live their lives of months and years, and pass on. Thereafter, their names and signs vanish. However, some people do exceptional work in these few days of their lives. People continue to benefit from the unlimited fountains of knowledge and guidance that flow from them. Not only do their names and work remain alive forever, in fact they prove to be a lighthouse for humanity.

These fortunate ones guard the strong fort of Islām and put their lives at stake for its advancement by apparently annihilating themselves. However, the true reality is that they reach the ranks of;

"بل احياء عند ربهم يرزقون"

"but they are alive by their Rabb where they get provision"

An individual of this very great group is Hadhrat Maulānā Abdullāh Kāpodrawī Sāhib. His existence is a blessing for the entire Islāmic Ummah (nation). Allāh سُبْحَانَهُوَتَعَالَىٰ has granted him such unparalleled qualities that leave one astonished.

Intelligence, wisdom, deep knowledge, excellent character, connection with Allāh سُبْحَانَهُوَتَعَالَىٰ, penitence, fine management, universal contemplation, substantial

resolution, hospitality, intelligence, cleanliness and alertness, honouring the Akābir, being conscious of the occasion and people, political understanding, punctuality, clear dealings, encouragement, piety, moderate temperament, foresight, concern for the Umma (nation) and other extraordinary qualities have manifested themselves in the form of "'Abdullāh Kāpodrawī". Every one of these qualities is sufficient to brighten up human life, let alone them being found altogether in one person. What radiance will such a being adopt!

وليس على الله بمستنكر

ان يجمع العالم في واحد

"It is not difficult for Allāh سُبْحَانَهُ وَتَعَالَىٰ

To put together the entire universe in one individual"

The days that this lowly one had the good fortune of passing at "Falāh-Dārayn Tadkeshwar", in those days, Hadhrat was not mainly involved in the administration of "Falāh-Dārayn". Therefore, it was difficult to always benefit from him, though one would benefit from his discourses on occasions of his arrival, as he was the supervisor. However, such occasions were seldom. Therefore, it is a little difficult for me to present a personal review of his administration. In place of writing something myself, I present the writings of his sincere friend; Hadhrat Maulānā Sayyid Dhulfiqār

Ahmed Qāsmī Narorī Marhūm Sahib رَحِمَهُ ٱللَّٰهُ. He was the companion of Hadhrat Maulānā for forty-three years and due to his extraordinary qualities was a brilliant person himself. The qualities and services of Hadhrat Maulānā are scattered in his writings. We have attempted to string these freshwater pearls together, which would cause a beautiful illustration of Hadhrat Maulānā emerge.

In my defective opinion, it is unlikely that there be someone who is more aware than (Maulānā Marhūm) on the public and private life, laudable qualities and intellectual vision of Hadhrat Maulānā. This is not a mere claim, rather Maulānā Marhūm himself expressed this in his epistle. Maulānā Marhūm writes about Hadhrat Maulānā's quality of preparing men:

"What we learnt from you, and your attention and love, through it we receive divine guidance to serve. Continue making Du'ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ grant us good health and safety so that this continues. Many of your special features that perhaps no one knows more than me or did not perceive, by remembering them, your honour increases in the heart. Excellent people are not born but are given birth to."

On another occasion, (Maulānā Marhum makes mention) regarding the superior administration, insight, preparation of men and taking "Falāh-Dārayn" to the heights of progress.

It relates to reading. Read and look at the foresight of the one praising and the one being praised. How great is the understanding of one and of what calibre is the one being praised.

فنعم المادح و الممدوح!

(How excellent is the one praising and the one being praised!)

"These days the calamities befalling the Jāmi'āt in India, and the solutions coming from those in authority for their feasibility, looking at them makes one acknowledge that thirty-eight years ago either it was Ilhām (divine message) from Allāh سُبْحَانَهُ وَتَعَالَىٰ or your foresight that you introduced history, geography, mathematics, primary science, economics, and English in the curriculum of "Falāh-Dārayn". In this manner, you made it such that now after thirty-eight years the counsel being offered to Jāmi'āts and Dārul-'Ulūms from within the country and from abroad, Alhamdulillāh it was implemented here from before. Together with these subjects being beneficial for the students of Dīn, they were also a protection from the current objections and mental attitude of the country. No one could claim that this nation is ignorant of secular knowledge. This was a superior, successful and beneficial curriculum.

These days in some of the states of India, the government is stressing on establishing Madrasah Boards and introducing

these subjects in the curriculum. The Madāris which have these secular subjects and craftsmanship together with Dinī knowledge are considered to be safe.

You also suggested computer (studies). You also initiated sewing lessons and electronic studies.

You also initiated some important subjects like Al-Ghazwul-Fikrī, Muqāranatul-Adyān, Tawhīd, Ulūmul-Qur'ān, which were not prevalent in the Madāris and are not prevalent up to this day. In fact, I remember that when a determined group of Arabs saw the influence of television on civilisation, they endeavoured to make it Islamic so that the evil angle is removed and it be used to show the glory of the teachings of Islam and its propagation, then you appointed a Falāhī graduate who came from Medinah (Munawwarah) to explain to the student the method of the work. However, the people did not understand the benefit and internal criticism did not allow for progress. How important has registration become these days! Everyone is now realising its necessity. Some are being handed over to Waqf boards, some are in the efforts of registration, some are involved in making welfares. You perceived this a long time ago.

You sent and prepared a delegation to Medinah (Munawwarah), which today is the life of Madrasah. The institute received a good name through it. You paid attention to the sciences of Qirā'āt. Today it is the

outstanding feature of Falah-Dārayn. Secular subjects have now been removed from the curriculum from a few years due to educators not being available who can teach them correctly. If only these educators would be made available by spending more, then we would not have been deprived from these subjects!"

It is possible that someone basis this on flattery or sycophancy. However, after a long term of administration at Falāh-Dārayn, when Hadhrat Maulānā absolved himself of the duties due to certain reasons and obligations, now there was no motive related with him. On the other hand, the great difference of "المعاصر لا يناصر" ("a contemporary does not assist") was also a barrier. Despite this, Maulānā (Marhūm's) pen writes:

"Salām Masnūn!

Your honoured letter brought happiness to the heart. We came to know of the conditions.

What my defective intelligence understands from the honourable letter, when contemplating on it, we are concerned. You brought us here. Our time was spent with you. You made us yours. We remained at ease under your shadow. Since you gave up residence here, the heart is shocked. However, you were correct in this decision. Therefore, we could not compel you and we kept our thoughts in our heart. Whom would we tell and what would

we tell? Seeing everyone being spectators caused great grief. This was an occasion that if people kept in mind the services, then they would lie down in your path and compel you to unpack your luggage.

Somehow we saw this occurrence by placing a stone on the heart. Then we were consoled by the fact that visits, meetings, and coming and going would continue. However, now it is perceived that you have been compelled to consider this customary coming and going to be confined to benevolence, understanding it to be unnecessary.

What can we do? However, we feel that this is a prelude for future difficulties, the thought of which causes the heart to tremble. In this world you are our benefactor and Inshā-Allāh in future we have full reliance in your hospitality that you would not allow for a difference to come about in this treatment and kindness.

If only it was in our control to hold your feet and adopt every method of sycophancy to keep you back. However, we lament that it is a matter of "many desires become dust". We hope that you would not forget in every Du'ā of yours those sincere ones who do not have the power to show you the condition of their heart."

On the occasion of leaving Falāh-Dārayn, the farewell words he wrote on behalf of the committee members of the Madrasah and the Rawat brothers, where there is

acknowledgement of the great services, at the same time the bright aspects of Hadhrat Maulānā's life are also seen. It is being presented below to the readers. Read and see what is being said:

"Ra'īs-Jāmi'ah Hadhrat Maulānā Abdullāh Sāhib came to Falāh-Dārayn on February 1966 CE as a teacher. On 2 March 1966 CE, he was handed over the administration temporarily. Then, on 17 March 1966 CE, he was handed over the responsibility of administration permanently which remained until October 1984 CE. Thereafter, in November 1984 CE he was elevated to the post of Ra'īs-Jāmi'ah. On 3 February 1993 CE he presented his resignation which was reluctantly accepted on 17 November 1993 CE. After accepting (the responsibility of) administration, since he had great qualities like fervour for knowledge, superior administrative capabilities, strong will, good character, patience, understanding of the situation, foresight, preparing men, a magnanimous heart and hospitality, therefore in a short span of time with the favour of Allāh سُبْحَانَهُ وَتَعَالَىٰ, the kindness of the elders and continuous effort of the teachers, he elevated the institute with regards to its academics, nurturing, discipline and construction. This is apparent from the impressions expressed by esteemed personalities of the country in the inspection register.

He gathered capable, sincere, hardworking and courteous educators from all corners of the country who elevated the

academic and educational level of the institute through their blood and sweat.

The curriculum was unique and according to the demands of the time. Important secular subjects were included. High importance was given to Arabic, English and the sciences of Qirāt. Generally there is less focus on these subjects. For this, he gathered expert educators, and instilled passion in his students and made them such that today they are the envied educators of this institute.

He travelled to the Arab lands and gathered rare and important books. Today they are a precious academic treasure for the library.

With great commitment he made the famous Jāmi'āt of the Arab world accept the equal level of the institute. He sent students there, and arranged for their enrolment. Today they have graduated from there and are offering Dīnī services in prominent places, and some are still studying.

For the essentials of the students and educators, and for their residency he informed the Rawat brothers. He had the educators quarters built through the help of the local and international committee. The three storey boarding, huge Masjid in the Madrasah, three storey classrooms, garden, kitchen, upper and lower hall and other buildings are the remembrance of his auspicious reign.

He implemented academic and educational activities by drawing the attention of the educators. This is a strong method to bring out the capabilities of students of an academic institute, and it is a cause of good name for the institute.

Which of the services should we count? The truth is that in this long period of a quarter century he did not withhold his efforts to the best of his ability for the progress and success of the institute. Looking at the level of honour, fame, acceptance and beneficence of the institute today, it would not be incorrect to say;

“The bloom that has now come to the institute

All these seedlings were sown by him.”

In the above lines, Maulānā Marhūm has beautifully described Hadhrat Maulānā’s qualities and services. He has mentioned all his excellent qualities and he has praised him for his enviable services. These lines of Maulānā Marhūm will always serve as a milestone for those intending to write on the personality of Hadhrat Maulānā.

My Teacher Hadhrat Maulānā Abdullāh Kāpodrawī Sāhib in the Light of his Unmatched Qualities

By:

Maulānā Muhammed Hanīf Varethī Sāhib

Shaykhul-Hadīth Jāmi'atul-Falāh, Benoni, South Africa

الحمد لله و كفى و سلام على عباده الذين اصطفى، اما بعد!

I enrolled at Dārul-'Ulūm Falāh-Dārayn on 12 December 1970 CE and my customary graduation was on 23 June 1980 CE. I spent an extra year in Dawrah-Tafsīr. In this way, I was afforded the opportunity to spend eleven years in the four walls of Falāh-Dārayn.

From the first day right up to the last day, I had the fortune to see, listen, spend time and perform Salāh with Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib. Hadhrat Maulānā would also come in the afternoon and evening (to the Madrasah) at the times of meals. When the students would complete their meals, then Hadhrat Maulānā would return home in the afternoons, and in the evenings, he would perform Maghrib Salāh in the Madrasah Masjid and then return home. In short, I had the opportunity to look closely and listen to Hadhrat Maulānā for a long time, and upto this day I have a relationship with him.

I heard Hadhrat Maulānā offering advices on many occasions. Sometimes in emotion, Hadhrat Maulānā would say that; "Every nook and corner of the Masjid would give testimony on the day of Qiyāmah."

It is an accepted psychological principal that past and present personalities by whom a human is impressed, definitely their conditions and particulars have an effect on the mind and body. Therefore, their righteous actions are

presented as an example and model in front of others. Studying (their lives) brings freshness to life, and noble feelings bloom up.

Out of love, in light of these desires the students of Hadhrat have the good fortune of presenting his qualities.

This writing of Hakīmul-Islām Hadhrat Maulānā Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّٰهُ, the former principal of Dārul-'Ulūm Deoband, should also be kept in mind:

"The life of a beloved teacher, as it is not only a demand of knowledge, in fact it also demands love. For love, expertise in knowledge is not necessary, great respect and emotion of love is enough".

The personality of Hadhrat Maulānā is from amongst selected personalities. Hadhrat Maulānā has gathered many qualities within himself. Knowledge and practice, understanding and intelligence, sincerity, uneasiness for spreading and protecting Dīn, and other qualities are found in him.

From our student days, we would hear that Hadhrat Maulānā has a special position amongst the 'Ulamā of Gujarat. He had a reputation for his foresight. Therefore, he was bestowed the titles Mufakkir-Islām and Qalb-Gujarat. In fact, when we travelled to U.P, we saw that even there, Hadhrat Maulānā has a special place in the heart of the

‘Ulamā. He is "ملأ العين و السمع" (“all eyes and ears”) , he is a man with a commanding personality, graceful, well attired and exquisiteness drips from everything (of his). His speech is cultured as though flowers are being shed. Most of our Gujarati ‘Ulamā, when they converse in Urdu, it is noticed that this is not their mother tongue. However, Hadhrat converses like the one’s whose mother tongue (is Urdu). When he delivers advices and discourses, then the heart wishes that he continues to speak and we continue to listen.

Hadhrat Maulānā Sher ‘Ali Sāhib رَحِمَهُ ٱللَّهُ always would call him a capable orator and lecturer.

Extraordinary Administrative Capabilities

He has extraordinary administrative capabilities. Therefore, he made Falāh-Dārayn a famous institute very quickly. Therefore, in a very short period of time people from all over the world gathered. Students from South Africa, Zambia, Malawi, Zimbabwe, Kenya, Reunion, Mauritius, Maldives, Madagascar, England, Canada, America, Cuba, Assam, Western Bengal, U.P, Madhya Pradesh, Maharashtra and other places came to quench their thirst of knowledge.

Hundreds of ‘Ulamā, Qurrā and Udabā were prepared under his supervision. Today these scholars are busy propagating Dīn and guiding mankind in their areas, and in most

respectable national and international institutes Hadhrat Maulānā's students are holding important posts. All these scholars are Sadqah-Jāriyah for him.

He has the great ability to identify a student that shows signs of future success and progress. Hewould make out and select (such students). The reality is that the progress Falāh-Dārayn made in many fields and the duty of guiding the people that it is fulfilling, it is indebted to Hadhrat Maulānā's insight.

In this manner, Hadhrat Maulānā has an unforgettable share and memorable achievement in the progress of Falāh-Dārayn.

Extensive Mutāla'ah

Hadhrat Maulānā is a person who makes extensive Mutāla'ah (studying). Even today, when his age is close eighty-five, he makes so more Mutā'la'ah than young 'Ulamā. As mentioned by 'Allāmah (Anwar Shāh) Kashmirī رَحِمَهُ ٱللَّهُ that; "This is also an illness", i.e. Mutāla'āh is like a disease that does not leave.

Due to this fervour for Mutāla'ah, Hadhrat Maulānā setup a respectable library in Falāh-Dārayn. He gathered in it books that emerged from the Islamic world and excellent books that were published in India and Pakistan. When we were

studying, he once mentioned that there are seventeen thousand books in the library. Many of these books are in numerous volumes. Thereafter, it kept increasing and within a period of forty years who knows how many books have been gathered.

Hadhrat Maulānā's personal library is also very vast. Books on all subjects are found in it. He continues to gather and study books up to this day. In his stay in Canada, he has more spare time than when in India. His Mutāla'ah increases in this time. Once when I went to his residence in Canada, I found that he collects Arabic treatises from the Islamic world and reads them.

Guiding 'Ulamā

Together with extensive Mutāla'ah, having knowledge of old and new books, Hadhrat Maulānā is also aware of the nature of the people of our time and has the spirit to serve the creation. He continuously shakes up the 'Ulamā in his discourses and draws their attention to their responsibilities.

Very little would an 'Ālim have the deep interest and awareness that Hadhrat Maulānā has about the conditions of the Muslims. Specifically, he keeps an eye on the conditions of the Indian Muslims and he is acquainted with

the conspiracies of the Hindu civilisation. He constantly mentions their plots in his lectures and makes everyone aware.

Islamic Dignity and Dīnī Sense of Honour

Hadhrat Maulānā's teaching services and continuous tiring services to a Dīnī institute is proof of him being fortunate. Inshā-Allāh it is a sign of acceptance by Allāh سُبْحَانَهُ وَتَعَالَىٰ. However, after the wealth of Islām and Īmān, his outstanding quality is Islamic dignity and Dīnī sense of honour. This is more worthy of Divine pleasure and a (greater) causative of mercy than a thousand acts of worship. He has a great portion of this. This wealth is only bestowed to special people. He has the condition of;

"أ ينقص الدين و انا حي"

"Would Dīn decline whilst I am alive"

He has a concern himself and makes others also concerned.

"In this way the entire night has passed

The eye has not blinked and it is daybreak"

The 'Ulamā-Kirām and the masses come to him, and they receive guidance. He offers everyone counsel based on the circumstances. He has a penetrating and critically able mind. Through it, he picks up very quickly the essence of the

speech and quickly reaches to such conclusions that others take a long time to come to or seldom reach. Thereafter, according to the occasion and advisability he offers counsel.

Connection with the People of Allāh سُبْحَانَهُ وَتَعَالَىٰ

One of Hadhrat Maulānā's salient features is that he values greatly and honours the people of Allāh سُبْحَانَهُ وَتَعَالَىٰ. This is the reason that the close servants of Allāh سُبْحَانَهُ وَتَعَالَىٰ love him.

When Hadhrat Muftī Mahmūd Hasan Gangohī رَحِمَهُ ٱللَّٰهُ came to South Africa, we saw that Hadhrat would punctually attend his Majlis after 'Asr and present himself as one in need. Therefore, Hadhrat Muftī Sāhib would pay special attention towards him. In the days of his administrative duties, he would annually travel to U.P to take the Du'ās of the elders, and would present himself in front of all his teachers. Despite reaching the heights of fame, he would present himself like a lowly student, and take their Du'ās. In the beginning of the year in Shawwāl, he would write letters to all his elders and request Du'ās, and request counsel for the progress of the Madrasah.

The summary is that he presented himself as being small in front of his elders, and always adopted respect with them. Therefore, he would also advise the students about this.

When he presented himself as being small, lowly and in need in front of the people of Allāh سُبْحَانَهُ وَتَعَالَىٰ, then everyone of them accepted him, and none of them were disappointed or displeased with him. This is great fortune. His practice is on this poem of Hakīm Akhtar Sāhib رَحِمَهُ ٱللَّٰهُ;

"This is the only path to meet him

Connect with those who have met him"

Honouring People of Excellence

One of Hadhrat Maulānā's outstanding qualities is that whomsoever he finds to be proficient in a certain subject, he personally honours him and also turns the attention of other people towards him. He is the first one to invite our Shaykh of Tarīqat; Hadhrat Shāh Qamruz-Zamān Allahabadi to Gujarat, and he also keeps turning the attention of people towards him in his Majālis. He talks highly of Hadhrat Shaykh (Qamruz-Zamān Allahabadi) Dāmat Barakātuhum, for example; Shaykh is a Muhaqqiq, he explains researched topics in simple form etc. Hadhrat Maulānā likes this, he does not like general orators who sing along trivial points. Hadhrat Maulānā is the apparent cause of the good influence of Hadhrat Shaykh (Qamruz-Zamān Allahabadi)in Gujarat. In this way, there is a favour of Hadhrat Maulānā on all the Murīdīn of Hadhrat Shaykh (Qamruz-Zamān Allahabadi), for

which all the Murīdīn should express gratitude. In the same manner, he speaks good of Hadhrat Muftī Ahmed Khānpūrī Sāhib in his Majālis, for example; Muftī Sāhib is very humble, a man of knowledge etc. This is despite Muftī Sāhib being in the ranks of Hadhrat Maulānā's students. He also honours and encourages his own proficient students. He does not feel ashamed to revert to them.

Once Hadhrat Maulānā said;

"Sometimes the new Arabic interpretations that keep coming, I ask Maulānā Iqbāl Dewlawī if the meaning I understood is correct or not?"

Maulānā Iqbāl Sāhib is a Falāhī and studied under him, however since he is an expert in Arabic, (Hadhrat Maulānā) is not hesitant to revert to him. His practice is on;

"ما استنكفت عمن هو فوقي و عمن هو سوائي و عمن هو دوني"

"I do not have an aversion (to benefit) from someone who is above me, and someone who is equal to me, and someone who is below me."

I remember now that once Maulānā Sayyid Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّٰهُ had a lecture in one of the quarters of Tadkeshwar. The students went after 'Ishā (for the Lecture). We saw that Hadhrat Maulānā was also seated with the students. This is despite Maulānā (Sayyid Abrār Ahmed Dhlyawī) Marhūm having studied a number of books under

Hadhrat Maulānā in Dabhel. In the same manner, when Hadhrat Maulānā Sayyid Dhulfiqār Ahmed رَحِمَهُ ٱللَّٰهُ would have a lecture in Tadkeshwar, then Hadhrat Maulānā would participate and listen without any constrain. He had a liking for the idiomatic language of Hadhrat Maulānā Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ, and would praise him. Today when the atmosphere from all sides is of; "أنا ولا غيري" (I am the one, and no one besides me", there is great value for this approach. His practice is on:

"We have elevated every low,

Our humility was of great use"

Conduct with Educators

When the responsibilities of administration were handed over to Hadhrat Maulānā, then he went to Rander and Dabhel to take counsel. Hadhrat Maulānā Muhammed Sa'īd Sāhib, the principal of Jāmi'ah Husayniyyah encouraged him and one of the advices that he offered was; "Do not poke a moving ox". This was according to Hadhrat Maulānā's temperament. Therefore, he fully practiced on this and did not harass any educator.

Due to administrative advisability if someone had a complaint, then that is a different matter, otherwise intentionally he would not go for someone. He proved to be

courageous and tolerated many things that were against his temperament.

Those who have to complain even said to the messenger of Allāh ﷺ;

"اعدل یارسول الله، فقال: ویحك! ومن یعدل اذا لم اعدل؟"

"O messenger of Allāh (سُبۡحَانَهُۥ وَتَعَالَىٰ), do justice. The messenger of Allāh (سُبۡحَانَهُۥ وَتَعَالَىٰ) replied; Woe unto you! Who would do justice if I do not do justice?"

When the messenger of Allāh ﷺ was not spared, then where would others be spared?
Hadhrat Maulānā always endeavored to instill the respect of educators in the students, and would encourage them to acquire different sciences from teachers who were experts in them. Today the condition is such that if students become inclined to a certain teacher, then the principal is the first one to become jealous, and he starts thinking of how to bring the teacher down.

فإلى الله المشتكى!
[We complain to Allāh (سُبۡحَانَهُۥ وَتَعَالَىٰ)]

Hadhrat Maulānā gathered capable teachers by making great efforts. Therefore, he would honour them and wanted the students to honour and benefit from them.
To obtain one one teacher, Hadhrat Maulānā would sometimes spend weeks in hard search. He took up long

tiring journeys by train and bus. How did he gathered in Falāh-Dārayn Hadhrat Maulānā Sher Alī Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Nūr Muhammed Sāhib and others? If one would hear from him then he would have an estimate of the sacrifices he made and the difficulties he endured to bring superior capabilities in the students.

فجزاه الله تعالى أحسن الجزاء وخير الجزاء!

Looking at the current flourishing state of Falāh-Dārayn, it would be said;

"All these seedlings were sown by him"

In my view, the current educators of Falāh-Dārayn, all of them are exceedingly capable. If an institute was to have one of them, then he would keep up the standard of that institute and not allow for it to fall, let alone Falāh-Dārayn having a full group of such individuals.

Expertise in Different Languages

Allāh سُبْحَانَهُ وَتَعَالَىٰ has bestowed Hadhrat with expertise in Urdu, Arabic and Gujarati, and he has authored books in all of these languages. He has authored many good books in Urdu, that are superior in language, and their subject matter is touching to the heart. His articles in Gujarati are published in Gujarati magazines, which are opportune and a

guide for the nation. He is a proficient Gujarati author. Looking at the weakness of the students in the Persian (language), he has gathered Persian poems and written a commentary on them, which is very beneficial for the students. He has also written in Arabic. He has gathered a brief account on the current 'Ulamā of Gujarat.

Hadhrat Maulānā writes Arabic offhand. Once I was seated in the office with him, and he was writing a letter to Hadhrat Maulānā Muhammed Rābi' Hasanī Nadwī in Arabic. He was writing Arabic without constrain and did not even give it a second glance. On the one hand he completed writing it and on the hand he handed it to me to post it. The reality is that we cannot even write Urdu so fast. I was amazed at his expertise and related it to my companions.

In the same manner, once in Dārul-'Ulūm Zakariyyā (Lenasia, South Africa) an invitation was being sent to Shaykh 'Abdul-Fattāh Abū Ghuddah رَحِمَهُ ٱللَّٰهُ, Shaykh Hudhayfī and others. The letters were being sent in Arabic through fax. Hadhrat Maulānā was residing at that time in Dārul-'Ulūm Zakariyyā at the residence of his daughter (at the home of Qārī Muhammed Amīn Choksī). Hadhrat Maulānā was writing (the letters). He was writing offhand. Maulānā Shabbīr Saloojee; the principal of the Madrasah even requested that if Hadhrat Maulānā could see the letters properly. Hadhrat Maulānā replied that there was no need to check it. He then remarked; " What has to be seen in it?"

This is a salient distinctive feature of Hadhrat Maulānā that he has grip over a number of languages.

If someone is a good orator then it is not necessary for him to be a good author. However, Allāh سُبْحَانَهُوَتَعَالَىٰ has bestowed Hadhrat Maulānā with both. On the one hand he is a proficient orator and on the other hand he is a superior author.

He has translated a number of Arabic treatises into Urdu, for example; the treatise of Hārith-Muhāsibī رَحِمَهُٱللَّهُ "Risālatul-Mustarshidīn" has been translated by Shaykh-Tarīqat Hadhrat Maulānā Muhammed Qamruz-Zamān Sāhib. It is a very simple and excellent translation. Shaykh 'Abdul-Fattāh Abū Ghuddah has written the footnotes of "Risālatul-Mustarshidīn", which is extra to the original book. It has been translated by Hadhrat Maulānā. The translation is so simple and flowing that it does not seem to be a translation of a book. This is proof of having interpretation capabilities.

In the same manner, he has translated the book of Shaykh Sālih Yūsuf Ma'tūq, بدرالدين العيني و أثره فى الحديث (Badrud-Dīn Al-'Aynī Wa Atharuhū Fil-Hadīth), and named it;

علامہ عینی اور علم حدیث میں ان کا نقش دوام ('Allāmah 'Aynī Awr 'Ilm-Hadīth Me Unkā Naqsh-Dawām). This book is full of information and it is a valuable treasure for a student of Hadīth.

Translating poems is a more difficult task. However, Hadhrat Maulānā has translated great books, for example; Dīwān Imām-Shāfi'ī رَحِمَهُ ٱللَّهُ and Qasīdah 'Unwānul-Hikam Li Abil-Fath Al-Bastī رَحِمَهُ ٱللَّهُ (330 A.H – 400 A.H). The name of the translation is Makārimush-Shiyam.

Once a book of Hadhrat Maulānā is taken in the hand, then heart does not desire to put it down until it is completed, for example; Sadā-Dil, which is a collection of his discourses. Hadhrat Maulānā has poured his heart out in it . This name was given after deep reflection. The reader will also Inshā-Allāh find it to be an echo of his heart, which he could not mention, Hadhrat mentioned it.

Afkār-Pareshā is a collection of Hadhrat Maulānā's different articles that were written on different occasions due to certain appropriateness. These articles are full of insight and knowledge. Many points of importance have been gathered specifically for the 'Ulamā.

فجزاه الله أحسن الجزاء!

The couplet of 'Allāmāh Iqbāl on the cover of the book is an interpretation of the condition of his heart.

Deep Love for Qur'ān Karim

The incumbent result of connection and love for Allāh سُبْحَانَهُ وَتَعَالَى is love for His book, as the Noble Qur'ān is the

speech of Allāh سُبْحَانَهُوَتَعَالَىٰ. There is nothing in this world besides the Noble Qur'ān for consolation, that when a lover cannot meet with his beloved, he takes consolation and enjoyment from his speech and remembrance. This is the condition of Hadhrat Maulānā.

This is the reason that if a student would to recite a small portion of the Noble Qur'ān in Fajr Salāh, then Hadhrat Maulānā would call for him and explain to him; "Students perform Salāh here, and none of them are weak, neither has anyone got to catch a bus, so why wouldn't you lengthen the Qirāt according to the Sunnah?"

Hadhrat Maulānā would always come to Madrasah before Fajr Adhān. When Adhān would commence he would personally go to every room and wakeup the students. Thereafter, he would come to the Masjid, perform Sunnah Salāh and engage in recitation of the Noble Qur'ān. He would be delighted at hearing the captivating voices of the students reciting the Noble Qur'an, and provide consolation to the soul. Many a times after Fajr, Hadhrat would listen to the Noble Qur'ān of the students.

There was a student from Ghodhra named Abdul-Ganī. Hadhrat Maulānā would listen to his recitation of the Noble Qur'ān with enthusiasm. His voice was apparently not attractive like the general Qurrā. The students would be surprised (as to why Hadhrat Maulānā listens to gis

recitation with so much enthusiasm). However, at the times when I was offering services at Jāmi'ah Husayniyyah in Rander, that student had left Tadkeshwar due to certain reasons and had come here to complete. Once there was a Qur'ān competition and the assessors had come from outside. All of them had given him the first position. Hadhrat Maulānā's liking had to be praised at that time. I also mentioned this to others. Many a times Hadhrat Maulānā would listen to the noble Qur'ān and weep.

Hadhrat Maulānā also has great interest with the translation of the Noble Qur'ān. Sometimes he checks a number of translations of a single Āyah. Then he mentions to the students that so and so has translated in this manner and so and so has translated in this manner. He also makes mention of the translation he likes. Rabt-Āyāt (connection between Āyāt) is also one of Hadhrat Maulānā's favourite subjects. Once he mentioned to me; "Check the Tafsīr of 'Allāmāmah Baqā'ī رَحِمَهُ ٱللَّٰهُ for Rabt-Āyāt."

Importance of Hadīth Sharīf

Hadhrat has always taught Hadīth and has directed students to the studying of the books of Hadīth Sharīf. During holidays, when students would go home, then he would mention the name of many books and offer counsel to study them. He would offer special counsel to study Ma'āriful-

Hadīth of Maulānā Muhammed Mandhūr Nu'mānī رَحِمَهُ ٱللَّهُ. Hadhrat Maulānā likes the purpose of Hadīth that has been mentioned in its sequence and easy style.

Nurturing of Students

Hadhrat Maulānā has proficiency in nurturing students. He deals with every person according to what is appropriate for him. He does not deal with every person in one manner. This is also the correct method.

One student had long hair, so he was ordered to cut it. The student mentioned to someone; " So and so (student) also has long hair; however, nothing is said to him." This reached Hadhrat Maulānā, so he said; "You people have not come (here) for our reformation. We know how to deal with everyone? Do not be worried about our reformation, do what we say or go."

An incident we heard from Muftī Mahmūd Hasan Gangohī رَحِمَهُ ٱللَّهُ comes to mind regarding this distinction of rank. Three men were caught for the same crime. Aurangzeb 'Ālamghīr رَحِمَهُ ٱللَّهُ had one of them lashed, scolded the second and looked at the third with anger. People asked; "What is this? The crime of all is the same but the punishment is different?" He replied; "Go and see the condition of each one of them." Hence, the first one was seen laughing at the

intersection and he was saying; "Nothing has happened. It was only a few lashes." The second persons health deteriorated and the Hakīm was being called. The third person, preparations were being made for his Kafn and burial. Therefore, we cannot deal with everyone in one manner.

Hadhrat Maulānā would show a great amount of affection to students who had a passion to study. He would desire from his heart that they excel. He would offer them wise counsel, and would inform of the books that needed to be studied for every subject. Many a times he would personally offer the book, treatise and newspaper. In this manner, he would put the students to study and increase their passion.

Punctuality

Hadhrat Maulānā is very punctual. He would always reach Madrasah before time and would stand at the intersection. This would cause the students and teachers to be punctual. No one would dare to be late. In the same manner, when Hadhrat Maulānā takes an appointment with someone then definitely he reaches five minutes prior to the appointed time, he would not delay a single minute. If someone mentions to him an appointed time, then he would also like that the person arrives on the appointed time. He gets ready and waits for the person. He becomes troubled by delay, and

he expresses it appropriately. This is also the condition with Salāh. We have never seen that Hadhrat Maulānā missed a Raka'ah. Once Maulānā Ghulām Muhammed Vastānwī mentioned; "We have never seen Muhtamim Sāhib (Hadhrat Maulānā), Muftī Ahmed Bemat Sāhib رَحِمَهُ ٱللَّهُ and Maulānā Sher Ali Sāhib رَحِمَهُ ٱللَّهُ missing a Raka'ah."

Gratitude

Hadhrat Maulānā is very grateful. He remembers the favours of everyone and strives to compensate for it. If someone presents a small gift, then too he would phone or send a message of thanks giving and compensate for it. This os the reason that he has made mention of his teachers with great love, and has written a separate book ;"Rushdo Hidāyat Ke Minār".

Hadhrat Maulānā's compensation to the kind treatment of the Rawats is in the form of our companion; Maulānā Khālīl Ahmed Sāhib. He did not know a single word of Urdu when he came to India. Hadhrat Maulānā personally gave his valuable time, and started teaching him from Urdu Qā'idah, and very quickly had him going. Hadhrat Maulānā's foresight perceived that in the future he would have to take control of "Falāh-Dārayn", so Hadhrat Maulānā also showed him the method of running the Madrasah. This is proof of Hasdhrat Maulānā's sincerity, otherwise if it would be

someone else who would have greed for position, then he would have never made an effort on Maulānā Khalīl Sāhib, in fact he would make an effort for his return home. The many Dīnī services Maulānā Khālīl Sāhib is rendering today, Māshā-Allāh, this is the result of the effort and sincerity of Hadhrat Maulānā. In the same manner, Hadhrat Maulānā had Masjid-Ā'ishah built on his wifes name, in gratitude to her. Inshā-Allāh, as long as this Masjid would be standing; the reward of those who perform Salāh in it would go to her. What better form of gratitude could there be than this, that Hadhrat Maulānā made her Ism Bā Musammā, i.e. one who is living.

Invitations to Akābirīn of the Ummah

As was mentioned, Hadhrat Maulānā has always honoured the Akābirīn. He would invite them to "Falāh-Dārayn" on different occasions. In 1971 CE, when we were in the first year Hadhrat Maulānā invited Maulānā Muhammed Mandhūr Nu'mānī رَحِمَهُ ٱللَّٰهُ. He came and stayed for a number of days at the Madrasah. We heard his discourses and saw him performing Awwābīn after Maghrib until late. In the same manner, Hadhrat Hakīmul-Islām Qāri Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّٰهُ would come nearly every year. He would also recite one and a quarter Juz in Sālatul-Awwābīn and make Isāl-Thawāb for his honourable father. He would

mostly come for the annual Jalsah. Hakīmul-Islām (Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّٰهُ) performed my Nikāh and the Nikāh of two other companions at our graduation Jalsah. We also heard in Falāh-Dārayn Hadhrat Maulānā Abul-Wafā Shāhjahānpūrī Sāhib رَحِمَهُ ٱللَّٰهُ, the Imām of Sīrat. We also heard Maulānā Sa'īd Ahmed Akbarabādī رَحِمَهُ ٱللَّٰهُ and Doctor Abdul-Halīm who was a presenter on India Radio Station. We heard Maulānā Wahīduz-Zamān Kīrānwī رَحِمَهُ ٱللَّٰهُ, the author of "Al-Qāmūsul-Wahīd", in Falāh-Dārayn. There were many similarities in his temperament and the temperament of our Ustadh Muhtaram (Hadhrat Maulānā), for example; exquisiteness, cleanliness, arrangement, observance of rules in everything and to feel uncomfortable at disorder etc. Hadhrat Maulānā read many books and heard many discourses of Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ, by whose personality he is very impressed. Hadhrat Maulānā agrees to a great extent with the ideology of Nadwah. Hadhrat Maulānā has taken it from Nadwah to give importance to Arabic literature and regard English necessary. He has combined the Dars-Nidhāmī and new curriculum.

Once Maulānā Sayyid Salmān Nadwī Sāhib came to South Africa, and the discussion was on the curriculum. I informed him that our Ustādh Muhtaram Maulānā 'Abdullāh Sāhib has introduced this curriculum in "Falāh-Dārayn", Tadkeshwar. Maulānā Salmān said; "What to say about Maulānā, he is a

Mujaddid in this regard. When Maulāna uttered these words, I was delighted.

فالحمد لله على ذلك

(All Praise is for Allāh سُبْحَانَهُ وَتَعَالَىٰ on this)

Hadhrat Masīhul-Ummat Maulānā Masīhullāh Sāhib, 'Allāmah Rafīq Jalālābādī Sāhib, Maulānā Sa'īdur-Rahmān A'dhamī; the principal of Nadwah, Hadhrat Maulānā Sayyid As'ad Madanī Sāhib, Muftī 'Atīqur-Rahmān 'Uthmānī رَحِمَهُمُ ٱللَّهُ came (also came to Falāh-Dārayn) and gave discourses.

Our class was called in front of Hadhrat Muftī 'Atīqur-Rahmān Sāhib in the office. He asked something and then on a certain point he recited a couplet in his special mode.

Faqīhul-Ummat Hadhrat Muftī Mahmūd Hasan Gangohī رَحِمَهُ ٱللَّهُ once came to "Falāh-Dārayn". He would stay in the guest house. I presented myself for service. Hadhrat (Muftī Mahmūd Hasan Gangohī) asked; "What do you study?" I replied; "Dawrah-Tafsīr". Hadhrat (Muftī Mahmūd Hasan Gangohī) asked; "What is "Wāw Thamāniyah?" I replied; "Hadhrat I don't know." At this Hadhrat remarked; "Remain without knowing! What does it do to us?" I requested; "Hadhrat please inform me." At this Hadhrat said;

"عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا"

"Seven qualities have been mentioned without a Wāw and there is a "Wāw" before the eighth." Hadhrat (Muftī Sāhib) recited another Āyah;

"سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ"

"Even here before ثَامِنُهُمْ, a Wāw 'Atifah is mentioned. This is the habit of the Arabs that when they mention names or qualities, then they mention a Wāw on the eighth. This is Wāw Thamāniyah."

Time for Acceptance of Du'ā, After 'Asr

Since our student days, the students would gather in the Masjid after 'Asr on a Friday, after completing their meals. They would recite Surah-Kahf, Durūd Sharīf and get engaged in Du'ā. Hadhrat Maulānā would also come to the Masjid and recite his Wadhā'if and engage in Du'ā. We do not know what he would ask for (in Du'ā); however, in all probability he would say in front of Allāh سُبْحَانَهُ وَتَعَالَى; "O My Lord, it was in my capacity to present these servants of yours in front of you, now it is for you to accept them. Accept them and take service of Dīn from them." On the other hand the students would make Du'ā for long life for their teachers, good health, and to benefit from them. It would be a very ecstatic scene, for which the eyes now long to see.

Madrash is closed on a Sunday in other countries, and Friday is a teaching day. On a Friday, students are engaged in lessons until ‘Asr, and after Maghrib there is Mutāla’ah and Takrār. Therefore, after ‘Asr they do not have the atmosphere we have.

Valuable advices of Hadhrat

There are many advices of Hadhrat for which a volume is required. However, in relation to ‘Ulamā and educators, I would mention three to four:

1. Hadhrat Maulānā always mentions that one should never speak ill of another educator in front of students. Whether the students loose respect for the other teacher or not, this is something secondary; however; they would immediately loose respect for the ill speaking teacher.
2. If someone asks you a Mas’alah then do not give an answer immediately. Rather say that I wiould check the Kitāb and give an answer. One of the benefits of this is that one would be saved from the embarrassment of making a mistake. The second benefit is that confidence would increase in the hearts of people.

3. It is necessary for an ‘Alim to at least have one book on every subject; books of Tafsīr, Hadīth, Fiqh, Sīrat, Tārīkh, Tasawwuf, Mawā’idh etc, so he may revert to them at times of need.

4. Hadhrat Maulānā would often advise students; “Hold onto one door and hold firmly”, i.e. hold onto one Madrasah until the end. He would not like students to change Madrasahs.

Hadhrat Maulānā’s Affection

Hadhrat Maulānā always showed affectionate to me, in my student days and later on. Whenever he would come to South Africa, he would come to my residence.

When I was studying in Saharanpur, I returned home in the Īdhul-Adhā holidays. I presented myself at the service of Hadhrat Maulānā in Tadkeshwar. Hadhrat Maulānā said; “Start teaching”. However, I had already tasted the relish of the lessons of Shaykh Yūnus رَحِمَهُ ٱللَّٰهُ; therefore, I said; “Hadhrat, if you give permission for me to complete one year. Hadhrat Maulānā said; “Very well”.

Thereafter, when I went to Reunion and did not like it there, then Hadhrat Maulānā sent a message with Maulānā Khalīl Sāhib; “The doors of “Falāh-Dārayn” are always open for

you." I was delighted at this. Hadhrat Maulānā was the one who sent me to Alipor and South Africa.

One outstanding quality of Hadhrat Maulānā is that he cares for his students, sets them up in appropriate places, and enquires about (their) conditions from people who come and go. He becomes delighted when he hears that they are doing service of Dīn, and he keeps offering them beneficial counsel.

Hadhrat Maulānā's Preoccupation

Even at this age and with illnesses, Hadhrat Maulānā's time is occupied in Dīnī work; giving time to those arriving and leaving, guiding people, participating in programs etc. He is occupied all the time. His condition is; "where to go and where not to go". It is his strength that he is so occupied even now. This preoccupation is increased when he travels abroad. Sometimes he travels to a few countries in one journey, and benefits the people.

Love and Affection

Hadhrat Maulānā shows deep love and affection to all his associates; in fact, he sympathises with all the Muslims of the world and becomes restless at hearing their affliction.

He recites the couplet of Jigar Murādabādī;

"Whatever is their work, the politicians know

My message is love as far as it reaches"

Today there is a great need to spread this message in the entire world, where humans have become enemies of each other and have resorted to violence. I suffice on this. Whatever has been mentioned is very brief. Every point could be called a topic, and every topic requires detail, through which a thick book could be prepared. However, this brief account is better than nothing. If the students of Hadhrat Maulānā wouldwrite in his lifetime, then many people would turn to take benefit from him now. If they would write later on, then those who would read would rub their palms in regret, that they did not recognise who Hadhrat Maulānā was. He was such a great personality in their midst; however, they did not value him and did not achieve anything.

In the words of Hadhrat Maulānā 'Ali Miyā Sāhib رَحِمَهُ ٱللَّهُ, the temperament of our people is; "to Forget the living and acknowledge the dead".

Muhtaram Maulānā Ismā'īl Kosārī Sāhib through Muftī Ibrāhim Sāhīb has ordered that I write some of my impressions on Hadhrat Maulānā. According to the practice of Hadhrat Maulānā, out of gratitude I have penned

something despite being ignorant. Whatever has been written, may Allāh سُبْحَانَهُوَتَعَالَى make it a lantern of light for myself and the readers. We also make Du'ā that Allāh سُبْحَانَهُوَتَعَالَى shower blessings in the lives of Hadhrat Maulānā and the other Akābīrin who are alive, and grant us the ability to honour them and benefit.

آمين يا رب العالمين!

Finally I would like to express my gratitude to the educators of Jāmi'ah "Falāh-Dārayn", specifically Hadhrat Maulāna.

و صلى الله تعالى على خير خلقه محمد و على آله و أصحابه أجمعين برحمتك يا ارحم الراحمين

The One who arranged the Dishevelled Locks of the New Generation

By:

Hadhrat Muftī Junayd Ahmed Bin Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Narorī Sāhib

Khatīb of Palāsiyyah Masjid, Indor

باسمه الكريم

In the same manner that Allāh سُبْحَانَهُ وَتَعَالَىٰ creates musk in the pod of one of the deer's of a flock, the fragrance of which spreads in the entire jungle, and then when this pod gets into appreciative hands, it becomes medication for many people, and it makes many places and personalities attractive, and it gives happiness to many dejected hearts, and it makes many lives scented, in the same manner, in the world of humans, Allāh سُبْحَانَهُ وَتَعَالَىٰ through His mercy bestows some people with a special talent, and sometimes he bestows them with talents and makes them a means of building up the new generation. Such people, when they get their space then with their gifted capabilities, they construct such a palace that the world continues to praise them for a long time.

In the same manner this sinful one has seen very closely with his eyes an intellectual personality, Hadhrat Maulānā Abdullāh Kāpodrawī Sāhib. In 1982 CE, we had the opportunity to meet him and stay under his nurturing when our father رَحِمَهُ ٱللَّٰهُ (Maulānā Sayyid Dhulfiqār Ahmed رَحِمَهُ ٱللَّٰهُ, former Shaykhul-Hadīth of Falāh-Dārayn Tadkeshwar) enrolled us in "Jāmi'ah Falāh-Dārayn", Tadkeshwar, Gujarat. From then, right up to 31st December 1995 CE, we spent approximately fourteen years in this garden of knowledge, that Hadhrat Maulāna irrigated with his elevated intelligence, sound strategies, superior work, fine character

and excellent nurturing. Hadhrat was the principal for eighteen years and Ra'īsul-Jāmi'ah for nine years. Allāh سُبْحَانَهُ وَتَعَالَى bestowed him with superior reasoning, the talent of preparing men and an absorbing thought of tremendous search that caused some of his conservative contemporaries to call it; "free thinking". It was the effect of this that he presented to the country and nation a beautiful album on the combination of the ideologies of Deoband and Nadwah in the form of "Falāh-Dārayn". He gathered teachers from all corners of the country who were experts on Islamic knowledge, sincere, righteously natured, contented on less worldly possessions; however, insatiable with knowledge, having the passion to pass on to the students Islamic knowledge and prophetic character, the existence of which was certainly a manifestation of the noble character, acknowledgement of people and appreciation of Hadhrat Maulānā.

The desire to make the institute global and an incorporation of the old and new, this led Hadhrat Maulānā to have it equalled with Aligarh University, Jāmi'ah Milliyyah, Jāmi'ah Islāmiyyah Medinah Munawwarah, Jāmi'ah Ummul-Qurā Makkah Mikarramah and Jāmi'ah Malik Sa'ūd, Riyadh. The certificate of Falāh-Dārayn was made to be accepted in the great universities. He left the impression of his knowledge, reasoning and superior character in the hearts of the great knowledgeable personalities of every place.

On the other hand, he instilled such enthusiasm in the students that;

"لو كان العلم على ثريا لناله أبناء فارس"

"If knowledge would be on (the) pleiades (star), then the children of the Persians would obtain it (from there).

No barrier of the world or grandeur of great university and personality would cause in them awe, inferiority complex or be a deterrent from taking benefit; in fact, it did not stop them from taking up challenges.

His extensive nurturing made the students of Falāh-Dārayn such experts in every field that wherever they went they positioned flags of success.

Behind this is Hadhrat Maulanā 'Abdullāh Sāhib's nurturing expertise, incomprehensible affection and scrutinizing of the capabilities of the students, treating them according to change of temperament, considering their self-esteem, sincerity and great love for Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, respecting and honouring educators according to their rank, and recognising the students to be the guests of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and the future leaders of humanity.

An Arabic saying goes as;

"الناس على دين ملوكهم"

"People are on the ways of their leaders"

A reflection of Maulānā's refinement, soldiery diligence, hospitality, and the special quality of never being awestruck was eminently seen in the teachers and students. A resolution to be like the elders, having a sentiment to forego, and having intellectual moderation was instilled in them.

One student from the Sayyid family; related to Nabī صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was studying in "Falāh-Dārayn". He went to watch a film one night due to being affected by some companions. Hadhrat Maulānā came to know of this in the morning, so he called for him. The students superior lineage was mentioned to him and he was reprimanded harshly. Whilst accepting the punishment, the student said; "Maulānā I ask for forgiveness, now I would not do this. Now you have given me extra punishment, so I would complain to Nabī صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ," Hearing this, a condition overcame Hadhrat Maulānā. The stick fell from his hand. Hadhrat Maulānā mentioned this incident to my father. My Father said; "This is proof of your love for Nabī صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ."

One young man came to study at an advanced age. He use to recite well, he was made the Imām of the Falāh-Dārayn Masjid. He used to wear a robe, jubbah and sadrī topī. He used to keep long hair. Those days it was not permitted to keep long hair, warnings would be issued. An impartiality-seeking student placed a piece of paper in Hadhrat Maulānā's shoes. It was written in it; "Everyone has to cut their hair and this Imām Sāhib keeps long hair, and nothing

is said to him." The next day Hadhrat called the Imām Sāhib in the office and said to him; "This letter has come. The students are raising these types of questions regarding your hair. Now, you are a mature person, do what you find appropriate." The student left and had his cut by th evening.

Hadhrat Maulānā would daily check the rooms of the students. Then he would mention in the Tarbiyat lecture; "Maulwī Sāhib, tomorrow you would become an Imām of a big Masjid or a teacher or administrator of a big institute. If a Muqtadī has to come immediately after Salāh to your office or room, he would not be impressed at finding creases on your sheet and your items disarranged. You are the heir of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, so how would he then be able to have an impression of elegance regarding Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. You would be responsible for his mental disturbance. Therefore, learn to fold your cloths, arrange your items in order, set right the folds and keep clean."

One day we left early from home for the "Falāh-Dārayn" Masjid for Fajr Salāh. We met Hadhrat Maulānā on the way. He was walking briskly, full of vigour. He remarked; "Maulwī Sāhib! Eighteen years have passed; it is my punctual practice to wake the students up and recite the Noble Qur'ān in the Masjid at this time."

It was the Hadhrat Maulānā's habit to always perform Salāh and recite the Noble Qur'ān in the first Saff. However, the

awe of his presence would send shivers down the backs of students who would be making Wudhū and coming late for Salāh. This was divine beneficence. No matter how much of commotion there could be, the atmosphere may be chaotic; Hadhrat Maulānā's presence would suffice to make everyone quiet.

Allāh سُبْحَانَهُ وَتَعَالَىٰ bestowed him with great status in being familiar with temperaments. Being acquainted with the temperament of the students, teachers and employees was on its place, (however) many a times Hadhrat Maulānā would mention; "I am also acquainted with the temperament of the trees in the garden of the Madrasah."

Once Hadhrat Maulānā was proceeding to the Masjid of the Madrasah. We were walking behind him quietly. There were some chocolate wrappers and leaves on the pathway. Hadhrat Maulānā picked them up himself and placed them in the dustbin. This seen brought tears to the eyes, and ever since then, it has become my nature that if something is thrown, then I do not get peace until it is picked up and disposed.

During lessons, on a number of occasions it was sensed from the window of the classroom that Hadhrat Maulānā himself was placing the shoes of the students correctly. When would came out, it would be noticed that the shoes were arranged correctly. This in itself would develop a temperament of

good mannerism in us, and such impressions would be inscribed on the slate of the heart that no one could wipe off.

Every Friday Hadhrat Maulānā would walk through the boarding. He would have every room cleaned under his supervision. Except whilst on travel, this was Hadhrat Maulānā's practice for approximately twenty-five years.

Hadhrat Maulānā would encourage the students according to their capabilities. Whomsoever would advance in any field, he would encourage him from all sides.

Hadhrat Maulānā would open in front of the students the window of the bright future and (the) present (times) in such a manner as is mentioned in the Hadīth that in the mornings and evenings a window of Jannah is opened in the graves and the pious are shown their abode in Jannah. Hadhrat Maulānā would mention incidents of great knowledgeable persons, their knowledge, ideological and authored works, their leadership capabilities and academic research, in such a manner that the students would perceive it to be very close. This would create in the students the ambition to achieve something and they would remain determined whilst studying. This was the distinctive feature of Falāh-Dārayn. Whenever Hadhrat Maulānā made mention of a teacher in front of the students, then he would do it with respect. He would mention the teacher's academic distinctive features and good character, and he would

encourage (students) to benefit from him. If it was necessary to reprimand a student, then he would call him to the office. He would convince the student that he is worthy of the punishment before issuing the punishment. Thereafter, he would remind him of his present and future status, which would cause (the student) to become conscious more than serving as a warning, and the student's inner self would reproach him.

Hadhrat would always speak to the students with respect, and he would keep an eye on the language of the students. If someone would be found to be using the language of the market place or doing that sort of actions at the railway station, bus stand or in the market, then Hadhrat Maulānā would come to Madrasah, call for him at the office and caution him. Thereafter, he would deliver a general reformation lecture to the students. He would say; "People view you as being the heirs of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, you are from a knowledgeable household, your manner of speech and mannerism should be such that strangers become impressed by it." Hadhrat Maulānā would keep an eye on everything; hair, nails, Topī, buttons and clothing. He would indirectly caution those who would be familiar with temperaments. He would keep an eye on students who would be ill. He would go to their rooms and visit them. He would be concerned about them. He would encourage students to do exercise and play. He would say; If I have to

find a student sitting in the Masjid after ‘Asr and studying, then I sense a burden on my heart. This is the time to run and play. It opens the mind.” This is the reason that the students of “Falāh-Dārayn” are found to be jovial.

Hadhrat Maulānā would encourage academic competitions. He would create vigour. He would offer prizes to students who would participate in the competitions. He would ignite ambitions. Seminars would take place on different subjects during Hadhrat Maulānā’s era. The students would display the strength of the pen. The students would participate to the fullest degree in all fields; Qirāt, Na’t, Urdu lectures, English lectures, Arabic lectures, writing Arabic articles and Hifdh-Hadīth.

Hadhrat Maulāna was an Adīb (litterateur) of Arabic and had a good grasp on this sciences. However, to promote the capabilities of teachers with different dispositions and to transfer them into the students, he would encourage experts of every field. My respected father رَحِمَهُ ٱللَّٰهُ would say that the motivation from Maulānā ‘Abdullāh Sāhib has put us onto writing books. The masterpiece of Qārī Anīs Ahmed Khān Sāhib رَحِمَهُ ٱللَّٰهُ in Tajwīd, the works and commentaries of Qārī Siddīq Ahmed Sānsrodī Sāhib, the articles and works of Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ, the works of Maulānā Iqbāl Madanī Sāhib, the articles of Maulānā Nūr Muhammed and Maulānā Arshad A’dhamī; all

of these are through the motivations; in fact it is thanks to the encouragement of Hadhrat Maulānā 'Abdullāh Sāhib.

Maintaining balance with teachers according to their rank, keeping them away from internal conflicts, keeping them engrossed in work, keeping alive the spirit of preparing capable and excellent 'Ulamā, creating the desire to progress in one's field, motivation to keep a connection with the Ahlullāh (people of Allāh) and great knowledgeable personalities and that the institute requires every science of knowledge, everyone has full freedom for his work; in fact, everyone is valued; creating this perception, these were the distinctive feautures of the leadership of Hadhrat Maulānā. By means of this, in a very short period of time Hadhrat Maulānā was successful in offering to the country and nation a great institute and hundreds of excellent graduates.

The administration of "Falāh-Dārayn" was also unique in this respect that it had nothing to do with the finance system. It was a private institute. There were different departments. The finance system and administration were totally separate. On the one hand Hadhrat Maulānā with his refine temperament had a large family, generous and hospitable nature, the salary was stipulated, generally he would host the guests of the Dārul-'Ulūm from his own pocket due to which he would generally have debts. In fact, the future historian would write with great importance that when Hadhrat bid farewell to Tadkeshwar after serving for

eighteen years in the administration and nine years as Ra'īsul-Jāmi'ah, he was owing five thousand rupees to a shop owner. Hadhrat Maulānā said to this person; "I am leaving, have reliance, Inshā-Allāh I would pay this debt soon." In the current administrative conditions, certainly this example is sufficient for us to take heed from the ascetic grandeur of our elders. It was the effect of this that the educators were also satisfied with Hadhrat Maulānā, and never did we hear them make mention of financial difficulties during lessons or out of lessons.

The aversion from contemporaries and natural hatred towards the speedy development of the institute, to cover it with his sheet of character was Hadhrat Maulānā's outstanding quality that made him greater than the impression of his contemporaries.

When he came to Tadkeshwar, a group of local 'Ulamā were present. He had come from outside and was not only determined to make the institute national; in fact, to also make it an internationally recognised institute. Therefore, he made a clear-sighted division between the Maktab and Madrasah of Falāh-Dārayn. For quality Maktab education of the local students, there should be young and elderly local teachers who would be familiar and have a relationship with the parents of the students, and experts should be selected and gathered from all over the country for the Dārul-'Ulūm, by the influence of whom expert 'Ulamā of different sciences

would be prepared. It was difficult to have unanimity on this advisability from day one. Therefore, Hadhrat Maulānā had to pass through the consuming fire of restricted urban perception. However, he did not allow for a difference to come about in his benevolent temperament, neither did he allow for his ambition and determination to melt away. He was resolute in his decision, and the refulgent elevation of Falāh-Dārayn proved his sincerity and substantiated his decision.

The Rawat family set up "Falāh-Dārayn" and they alone have been seeing to its expenses. As "Falāh-Dārayn" progressed, Allāh سُبْحَانَهُ وَتَعَالَىٰ bestowed them with materialistic gain and a time came when they would be included in the rank of the selected traders of the world. The initial custodian of the Rawat family; Hājī Yūsuf Rawat himself stated at the farewell sitting held for Hadhrat Maulānā; "Maulānā would make us understand like children, that of what sought are Madrasahs, how are they managed? He would encourage us to spend. He would decorate the library. He would instill the desire to fulfil the needs of the students in a formal manner. He would engrave the honour of the teachers in our hearts." However, Hadhrat Maulānā did not utilise the wealthiness of this family and his relationship with them for his personal self. He remained with his ascetic grandeur in front of them.

Hadhrat Maulānā's occupation with books is even prevalent until today. Any beneficial book that would be printed in the Arab and non-Arab world, getting hold of it and reading it from beginning to end is Hadhrat Maulānā's favourite occupation up to this day, despite having severe and multiple illnesses. Strolling through libraries is his dearest leisure. Ten minutes of his company makes one stroll through a universal library.

Hadhrat Maulānā advises every 'Alim and student regarding lofty character, firm knowledge, vast Mutāla'ah (studying) and deep insight.

Hadhrat Maulānā is a great personality. Only a person with insight could write on his attributes. We, lowly servants have gathered a few incidents and conditions that we saw with our defective sight.

"رب مبلغ اوعى من سامع"

"Many a times the one to whom the message is transferred to preserves it better than the listener"

May Allāh سُبْحَانَهُ وَتَعَالَى make it that no blemish comes upon the lofty grandeur of Hadhrat Maulānā through any sentence of this destitute.

May Allāh سُبْحَانَهُ وَتَعَالَى grant Hadhrat Maulānā good health and safety. Despite being afflicted with a severe illness for many years, he is determined, ambitious, has no fear and is

energetic. From here, we receive the lesson to confront the waves of misfortune with a smile and live life cheerfully. May Allāh سُبْحَانَهُ وَتَعَالَىٰ also grant us a fragment of these great qualities and towering determinations. Āmīn!

An Elegant Merger of a Compassionate Heart and Thoughtful Tongue

By:

Hadhrat Maulānā Iqbāl Ibn Muhammed Tankārwī Sāhib

Principal and Shaykhul-Hadīth of Dārul-'Ulūm Mātliwālā, Bharuch, Gujarat

بسم الله الرحمن الرحيم

Maulānā Idrīs Kosambawī Sāhib wrote an article on a few aspects of the blessed life of Mufakkir-Millat Hadhrat Maulānā 'Abdullāh Kapodrawī Sāhib, and sent it to me. Alhadmdulillāh, Maulānā (Idrīs Kosambawī Sāhib) brilliantly detailed the academic, nurturing and reformatory services of Hadhrat Maulānā. Certainly this is a penned expression of a student's emotions regarding his affectionate nurturer.

It is the ongoing habit of us Indians; specifically the people of Gujarat that we find it defective to mention the achievements of someone whilst he is alive, only after his demise, he could be spoken highly of, when the obvious route of benefitting from him closes. Then it can only remain a decoration of the paper. Later on, we regret that we did not meet and benefit from this great personality. The author of "Yād-Ayyām", Hadhrat Maulānā Sayyid 'Abdul-Hayy Lakhnawī رَحِمَهُ ٱللَّٰهُ related the tale of woe regarding this apathy of the people of Gujarat. However, we would still continue in this manner.

والی اللہ تعالی المشتکی!

(We complain to Allāh سُبْحَانَهُ وَتَعَالَىٰ!)

Maulānā Idrīs Sāhib also ordered this insignificant one to write something, based on of his relationship with Hadhrat

Maulānā. Certainly, the affection and favours of Hadhrat Maulānā on this weak one are ongoing up to this day in different forms. Just as a compassionate father would have a continuous concern for his children from their childhood right up to their youth and even in their middle age, in the same manner Hadhrat has shown more concern for his spiritual children in relation to his very own children. Every student of his senses that Hadhrat Maulānā has a very close relation with him. He has not kept his relations confined to "Falāh-Dārayn"; rather he has wholeheartedly appreciated the written or teaching services of the graduates of any institute.

We have heard a number of young 'Ulamā saying that Hadhrat Maulānā appreciated their small academic contributions more than their own teachers, and Hadhrat Maulānā encouraged them in front of people. Many young authors have informed me that the encouraging words of Hadhrat Maulānā kept their academic contributions going, otherwise in the discouraging environment of Gujarat where it is farfetched to receive a compliment for one's work, one does not even receive a message when the book is received. On occasions of meeting up, mention is not even made by mistake. Here a compassionate 'Alim of Dīn in the form of Hadhrat Maulānā, appreciates them to such an extent that after meeting him, they would forget all the

discouragement and they would become fresh, and sense that they are making some contribution.

What do I write on such a kind compassionate teacher? I do not understand. Allāh سُبۡحَانَهُۥوَتَعَالَىٰ bestowed him with many capabilities and qualities. From amongst them the most beneficial for us; students is that Allāh سُبۡحَانَهُۥوَتَعَالَىٰ granted him the special quality of recognising men. He took up long strenuous journeys in search for expert teachers, and through persuation he gathered competent and excellent teachers who fully supported him in irrigating "Falāh-Dārayn", and by being a cemented building, they took "Falāh-Dārayn" to heights of advancement.

The Sun and Moon of the Era of Leadership in One Glance

Certainly Hadhrat Maulānā's era of administration was the leadership era of Falāh-Dārayn. It was a foundation to develop firm and solid capabilities in the students, the skies of which were glittering with the sun and moon of knowledge and virtue. On the one hand the Shaykhul-Hadīth and Head Muftī of the Dārul-'Ulūm; Hadhrat Maulānā Muftī Ahmed Bemat Sāhib رَحِمَهُ ٱللَّهُ would be delivering uncomplicated and impressive lectures on;

قال الرسول صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, and on the other hand, in the afternoons, Muftī Sāhib would be selecting valuable Fiqhī jewels from

Shāmī, 'Alamghīrī, Badā'i and other books to satiate the need and thirst of the masses. In the same manner, in the field of writing Hadhrat Muftī Sāhib authored books on different subjects such as Musalmān 'Awrat, Mukhtasar Shamā'il-Tirmidhī, Masā'ib Ke Asbāb Awr Unka 'Ilāj, Ahkāmul-Masjid, Sūdī Mu'āmalāt, Sakarāt Se Fātihah Tak Kī Sunan Wa Bid'āt. Together with this, Muftī Sāhib was involved in various social services, and was discharging noteworthy services. He was at the fore in guiding the Muslims of Gujarat in relation to the widespread evils and innovations in society.

The first Shaykhul-Hadīth of "Falāh-Dārayn"; Hadhrat Maulānā Taqiyyud-Dīn Nadwī Sāhib, who is from amongst the special students of Shaykhul-Hadīth Maulānā Muhammed Zakariyyā رَحِمَهُ ٱللَّهُ, who was also involved in the publication of Badhlul-Majhūd, during his stay at Falāh-Dārayn he authored a number of valuable books and he introduced Falāh-Dārayn in the surrounding areas through his lectures that benefitted many (people).

Currently, he continues to decorate the books of Hadhrat Shaykhul-Hadīth رَحِمَهُ ٱللَّهُ with wonderful prints and excellent footnotes, thereby presenting valuable material for 'Ulamā, Muhaddithīn and students of Takhassus Fil Hadīth-Sharīf. He has a very close relation with Hadhrat Maulānā, and through the blessing of Hadhrat Maulānā, we the students

have the opportunity to benefit from the books of Hadhrat Maulānā Taqiyyud-Dīn Sāhib.

In relation to the department of Takhassus Fil Hadīth in Dārul-'Ulūm Mātliwālā and the books being published under this department, it was only through Hadhrat Maulānā that we met Maulānā Taqiyyud-Dīn Sāhib, and he offered (us) very beneficial counsel with regards to Takhrīj-Hadīth.

فجزاهم الله أحسن الجزاء!

The former Shaykhul-Hadīth; Hadhrat Maulānā Sher Alī Sāhib رَحِمَهُ ٱللَّهُ on the one hand would be solving the difficult and intricate Masā'il of Hidāyah Ākhirayn, and on the other hand in the lessons of Tirmidhī Sharīf, together with the commentary of the Hadīth Sharīf, he would explain the difference amongst the A'immah in a unique manner.

In the same manner, in the company of these two elders was Hadhrat Maulānā Sayyid Abrār Ahmed Sāhib رَحِمَهُ ٱللَّهُ; the protector of the knowledge of Shahenshāh, Rāzī, Ghazālī and Ālūsī, on the fine points and secrets of Tafsīr and Hadīth. He would illuminate the lecture room through his academic brilliance. He had equal acceptance amongst the masses and the learned through his eloquent speech. Despite returning late at night from lectures, this guardian of knowledge and spirituality would come smiling for the morning lessons,

and would impart such knowledge that he would not allow anyone to perceive that he was awake at night. His relation with the masses would not serve as a deterrent in the academic studies of the students, neither would he discuss non-related subjects in the classroom, thereby casting a doubt of breaching the student's trust.

ذالك فضل الله يؤتيه من يشاء!

(That is the grace of Allāh, He gives it to whoever He wants)

In the midst of educators with various capabilities and qualities was Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib, a man of outstanding identity. He spent forty-four years of his life in Falāh-Dārayn, which nears half a century in academic services. He spent all his efforts in the academic, practical, literary, oratory, cultural and nurturing; hence every type of progress of the students. Together with researched and solid teaching, he also took care of the administration, and he did the work of a "قنطرة الوصل" (linking bridge) between the administration and educators.

How can we forget Hadhrat Maulānā Ya'qūb Gorā (Desai). Fulfiling the rights of the lesson through continous Mutāla'ah and great effort, and having a concern for an increase in the knowledge of the students was his outstanding distinction. His humality was of this level that

when a mistake would be made and the students would raise a question, then immediately he would concede to his error and encourage the students.

How can we forget the Imām of Nahw; Maulānā Qāsim Āntī Sāhib, the one who taught how to read Arbic and Urdu text correctly. It was our good fortune that when we were in the first year of Arabic studies, Hadhrat Maulāna ('Abdullāh Kāpodrawī Sāhib) convinced him to come back to Falāh-Dārayn on a temporary basis. He stayed for four years. This was the period when we were studying Nahw. Therefore, we studied all the books of Nahw under him. He would come to our home and we would have the opportunity to benefit from him. Thereafter, when Hadhrat (Maulānā Qāsim Āntī Sāhib) took up official residence in Kantharia, then Alhamdulillāh, we regularly have the oppurtuunity to meet him. His humality is of such a level that he asks for my opinion in any Mas'alah, whilst thereafter, he makes a better analysis than I do. His gathering is a garden of spring. May Allāh سُبۡحَانَهُ وَتَعَالَىٰ keep his gentle shadow for a long time. Āmīn!

The personality of Hadhrat Maulānā Ayyūb Itālwī Sāhib is also an example of the pious predecessors. Allāh سُبۡحَانَهُ وَتَعَالَىٰ has placed amazing blessing in his lessons. All his books would be completed on time. A difficult book such as Hidāyah, we would not even notice how it would reach completion. This is despite all discussions related to the

book being explained. His lessons would be very calm and composed. His manner of explaining was also unique.

A perfect saint and lover of Rasūlullāh ﷺ; Hadhrat Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ brought life to the department of Tajwīd and Qirā'āt through his gifted capabilities. From all four corners (from India to Sudan), the echos of Qirā'āt-Sab'ah and 'Asharah would be heard. The students would eagerly attend the classroom and room of Hadhrat Qārī Sāhib رَحِمَهُ ٱللَّٰهُ in the mornings and evenings. Those who would take benefit from his forgetful nature would also display their skills, and this servant of Allāh سُبْحَانَهُ وَتَعَالَىٰ, would believe everything to be true like Mullā Jīwan رَحِمَهُ ٱللَّٰهُ.

The teaching success of any educator is that he has personal interest with the related lessons. He takes pleasure in reading it. He has perfection in the science. It should not be a formality of simply passing time. He should also be bestowed with the capability of explaining. Then he would fully satisfy he students.

Alhamdulillāh, we found that all our educators of Falāh-Dārayn had this fervour and perfection. Each one had his own unique manner.

All this is the marvel of the pious sevant of Allāhسُبْحَانَهُ وَتَعَالَىٰ, Hadhrat Maulānā ('Abdullāh Kāpodrawī Sāhib), who through his effort and sincerity in irrigating Falāh-Dārayn,

was busy selecting and gathering flowers of different colours and scent.

It was Hadhrat Maulānā's blessed habit that when any educator would be on leave, then he would call the students to the office. During that time, other than information regarding the book, he would mention the methods of building up one's skills, which certainly would be valuable experiences. Through his lessons, the students would become energised. Their batteries would become charged, and they would remain focused in Mutā'la'ah and Takrār with high spirits and ambitions for a number of days. He would not only guide the students in the four walls of the Madrasah; in fact, even after they would graduate, Hadhrat Maulānā would have a continuous concern for them. He would show kindness to them, guide them to excellent books and strive to exchange information (with them). In this regard, he has written a number of letters to the 'Ulamā, trying to unite them. He wrote to me from Canada, dated 13 October 1999 CE:

"I wrote an epistle to Tadkeshwar stating that an association of educators who have fervour for knowledge be formed. They should gather at different venues monthly or every second month. They should exchange thoughts on the subject matter of new books and offer excellent books to each other. It could be named; 'Majlis Arbāb-Dhawq' or Majlis Ikhwānus-Safā'.

In another letter (dated 12 June 2001 CE, Canada), whilst writing information on history, Hadhrat makes mention of such an association. The third letter is dated 12 August 2001 CE, Hadhrat Maulānā writes:

“Alhamdulillāh, in the Madrasahs of our district; Bharuch, some educators have fervour for knowledge. These educators from Jambusar, Kantharia, Bharuch, Hansot, Tadkeshwar, Rander and Dhabel should form an association. A meeting should be held monthly or every two months, in which there should be exchange of information on academic subjects and new books. This would prove to be og great benefit.”

In these two letters, one can see Hadhrat Maulānā’s connection with the students who have graduated, his concern for an increase in their knowledge, and that a solid step should be taken in this regard. However, looking at the apathy of the graduates, a few months ago, Hadhrat Maulānā personally had an academic sitting convened. The educators and administrators of all the Madāris of Gujarat were invited and a committee was formed, and whilst drawing the boundaries of their responsibilities, Hadhrat Maulānā gathered them again, and despite being seriously ill, he turned their attention to their responsibility with a heavy heart.

How would students develop the fervour to make Mutāla'ah and what are the causes of decline? To deliberate on this matter, in 2009 CE a sitting was convened in Masjid-'A'ishah, Kapodra. In the same manner, a few years ago a sitting was convened wherin the principles of teaching, the system of nurturing and other matters were explained to the educators of the Madāris of Gujarat. It is also Hadhrat Maulānā's continuous efforts in his own sittings; for graduates of the Madāris should make their time productive, the desire for mutual unity, mutual relations and mutual assistance should continue, his mission of preparing men should be at its peak, to invite 'Ulamā on this topic through various excuses, to be hospitable for their sake, to present to the educators of Madāris valuable Arabic and Urdu books for Mutāla'ah from the distinguished library in Kapodra etc. Together with his generosity, Hadhrat Maulānā's internal sorrow is a clear proof of another great objective. In the matters of educators, he turns the attention to offering correct logical counsel, helping the administration, having concern for the academic progress of the students etc. He persuades those who have administrative authority to sympathise and have regard for the needs of the educators. Alhamdulillāh, presently all the Madāris in Gujarāt are linked to Hadhrat Maulānā in relation to academic, practical, nurturing and spiritual matters. Educators or administrators of various Madrasahs; in fact' even people related to other Dīnī, national, social, welfare, political

(institutes), schools and colleges, come daily to Hadhrat Maulānā searching for solutions for their problems. I am amazed at the hospitality Hadhrat Maulānā shows to them. This is a great sacrifice from the womenfolk of Hadhrat Maulānā's household, and coupled with this, enduring the financial costs in an inflationary environment is a great altruistic act from the side of Hadhrat Maulānā. Today's world has a business like reasoning. Expenditure is based on estimating profit and loss. In such an environment to spend one's life, wealth and time only for the pleasure of Allāh سُبْحَانَهُ وَتَعَالَى is a great act of firm resolution, and it is practical Tafsīr (commentary) of;

"إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاء وَلَا شُكُورًا"

("We feed you only for the pleasure of Allaah, we do not want any recompense or gratitude.")

Dārul-'Ulūm Falāh-Dārayn

Just as a fish cannot live without water, Hadhrat Maulānā's relation with Falāh-Dārayn is the same. Falāh-Dārayn is not the name of the building consisting of bricks, sand and stone; in fact, it is a living, active, academic and practical nurturing centre, which Hadhrat Maulānā irrigated with his blood. He spent the precious time of his mortal life in correcting every fragment and arranging its locks. Every nook and corner, leaf of the tree and particle of stone of

Falāh-Dārayn is witness to his services and effort. He would always have the concern to bring every type of comfort to the students, educators and workers. He devoted his life for the progress of the Dārul-'Ulūm, arranging its locks and taking it to heights of advancement by confronting winter, summer and unpleasant conditions.

I concede to the fact that no institute could progress with the efforts of only one or two persons. There is a need for individuals of different capabilities in different departments, like the matter with the different parts in a machine. Together with administrative and constructive progress, in relation to academic and nurturing progress, Falāh-Dārayn has remained replete with excellent capable scholars who are treading in the footsteps of the elders, (and) have brought the institute to the pinnacle of progress through hard work.

I have made mention of these educators. These scholars remained Hadhrat Maulānā's companions and confidants in every declivity and acclivity, vicissitude of life and trial; thereby having left behind an example of altruism, sacrifice and loyalty for contemporaries and those coming afterwards.

Relationship with the Rawat Family

Just as Hadhrat Maulānā, together with sincere educators brought Falāh-Dārayn to the pinnacle of progress in relation to academic, practical and nurturing progress, in the same manner the Rawat family played an important role in increasing its internal and external beauty. In the fifty years existence of Falāh-Dārayn, the Rawat family has played a leadership role in seeing to its constructional and essential needs. Despite residing thousands of miles away from India, Falāh-Dārayn was the beat of their heart. It is a sign of acceptance by Allāh سُبْحَانَهُ وَتَعَالَىٰ for a family to be chosen to protect Dīn for more than fifty consecutive years

At Your Service, Our Promise

This family took care of all the financial and administrative duties of the Dārul-'Ulūm. In doing so, they freed Hadhrat Maulānā for academic work. He devoted himself in taking the academic and nurturing work forward. It was during this time that he had to pass through many unfavourable conditions. The Rawat family remained firmly attached to him like a cemented building, and comforted Hadhrat in such unfavourable conditions. Hājī Yūsuf and Hājī Mūsa Rawat would travel thousands of miles, leaving behind their businesses and families, to console Hadhrat Maulānā. We, the Falāhī brotherhood are grateful to the Rawat family for not allowing for us to be in need of any outward means in

our academic and practical life. The Rawat family made Falāh-Dārayn independent of every type of monetary agony through their competent and sincere course of action, and they strengthened the monetary system by makng it self-sufficient to a certain extent.

The One who is not Grateful to mankind Can not be Grateful to Allāh سُبْحَانَهُ وَتَعَالَىٰ

I have heard Hadhrat Maulānā speaking highly of Hājī Yūsuf and Hājī Mūsā Rawat a number of times. He openly acknowledged their services; in fact, he holds dear every individual of this family. A few days ago, I was by Hadhrat Maulānā, so he mentioned that it is essential for the Rawat family to remain with the Madrasah. He made special mention of Maulānā Khalīl Rawat Sāhib's son that; "I am very happy with his teaching contribution in Falāh-Dārayn."

The Curriculum of Falāh-Dārayn

Hadhrat Maulānā's intellectual moderation and consideration of the needs of the current times in determining the curriculum of Falāh-Dārayn, and his search for learned and experienced educators to teach the students the books of the different sciences; this is a great favour of his on us; the students. He instilled in us a perspective;

together with firmness in Dīn he added the needs of the current times, linguistics and other various modern day sciences, and he prepared an excellent team with an active lively curriculum. The individuals prepared through his good conduct, intellectual understanding, compassionate heart and thoughtful tongue, Alhamdulillāh they are successfully doing service in their respective places. The new curriculum did not allow for a vacuum to be sensed in the acquisition of the Noble Qur'ān, Hadīth and Fiqh. Continous effort in the Arabic language and the new styles of Arabic, expanded the academic capabilities of the students. The fear of superficiality perceived by people through the experience of other institutes, Alhamdulillāh the continuous efforts of excellent capable educators and the attention of Hadhrat Maulānā in this regard yielded equal positive results in all branches of knowledge and sciences. In the same manner, Tajwīd and Qirā'āt that also have a right due to being sciences of the noble Qur'ān, Hadhrat Maulānā made great effort in fulfilling its true right. Today, when these sciences are accepted in all the Madāris and the environment is favourable, this point of mine does not hold much importance; however, those days in relation to Qirā'āt-Sab'ah Mutawātirah the tongues of the people were proving to be ignorant of the noble Qur'ān and its sciences, and Hadhrat Maulānā was the target of the Madāris-Islāmiyyah in relation to the Arabic language and Tajwīd. All hearsay would be spread by attributing it to him.

However, he confronted it with patience and steadfastness, and today the same thing is a means of honour for the Madāris.

تلك الأيام نداولها بين الناس!

(We change these days amongst the people!)

General Academic Interests

Under the heading of academic awareness, together with changing the curriculum, Hadhrat Maulānā also paid special attention to the academic system and method of teaching. Hence, on Thursday 28 Dhul-Qa'dah 1429 A.H the educators of the major Madāris took part (in a sitting) in Kapodra under the supervision of "Majlis Ta'līmī Gujarat". On this occasion, the historic speech delivered by Hadhrat Maulānā contains valuable material for educators, students and administrators. We translated this speech into Gujarati, together with the views expressed by the educators of the Madrasahs, it has been published in the Gujarati periodical of Dārul-'Ulūm Mātliwālā; "Peghām-Rahmat". Many friends had words of praises to say on this. The senior 'Ulamā of Da'wāt and Tablīgh, specifically Hadhrat Maulānā Ismā'īl Godhrawī Sāhib, Maulānā Uthmān Kākosawī Sāhib and others, studied it well. One of our relatives also read it out to Hadhrat Maulānā Ibrāhīm Dewlawī Sāhib, to which Hadhrat

(Maulānā Ibrāhīm Dewlāwī Sāhib) approved it and mentioned its importance. Thereafter, this concern triggering speech was published in Urdu from Al-Ma'hadul Islāmī Manak Mau Saharanpur, under the heading;

"تعلیمی، تدریسی اور فکری بیداری فنی اساتذہ کرام ہی کرسکتے ہیں" ("Ta'līmī, Tadrīsī Awr Fikrī Baydāri Fannī Asātidhah Hi Karsaykte).

In the same manner, Hadhrat Maulānā gathered the educataors of the Makātib and delivered a lecture in Batley, U.K. This was also published in "Peghām-Rahmat", together with its Gujarati translation. Later on, Maulānā Rashīd Ahmed Nadwī Khānpūrī Sāhib published it in book form with our permission.

Hadhrat Maulānā's title is "Mufakkir-Millat", which is aptly named, because he has a concern for all groupings of the Muslim Ummah, specifically together with the Makātib and Madāris, he has great concern for Muslim students and educators of schools and colleges. He frequently writes regarding the students and educators of schools. He also guides them in (his) discourses.

In reparation for the non-religious system of education of Lord Macaulay, a small treatise of Hadhrat Maulānā has been published in Gujarati. In actuality it is his speech that was delivered on the twenty-five year ceremony of the Surti Sunnī Vohra Committee. In the same manner, he is greatly concerned about the the new system of education and policy

proposed by the current government. Therefore it was only on the directive of Hadhrat Maulānā that I studied the curriculum of grades five to twelve. Whatever is taught in it in relation to beliefs, history, philosophy, sociology, politics, science, economics, and law, the theories contrary to Islam or mention not being made of the Islamic perspective on it, it is a cause of mental disturbance in a Muslim pupil or educator. He tends to think that Islam offers no guidance in this regard, whilst an alternative or solution is found for it in the all-embracing teachings of Islam.

In reparation for this, I started writing books in Gujarati on beliefs, history, sociology, politics, science, economics and law. Alhamdulillāh the books on beliefs, history and economics have been prepared, and work is continuing on the other subjects.

الحمد لله تعالى على ذلك !

(All praise is for Allāh سُبْحَانَهُوَتَعَالَىٰ on thi!)

Diversity in Various Branches of Knowledge and Preparing Individuals

One of the distinctive feauturres of Hadhrat Maulānā is preparing individuals. During his stay at Falāh-Dārayn, he was cognisant of this. He would Push forward a student due to his capability in a specific field, make an effort to send the

students to Deoband, Saharanpur, Nadwah etc according to their capabilities in the sciences (Hadīth, Tafsīr, Fiqh, Adab) so that great men are prepared for our Madāris. When Qārī Muhammed Siddīq Sāhib qualified, he wanted to study further. Hadhrat said; "No; next year you have to teach here." Qārī Sāhib said; "How could I teach in the presence of Qārī Anīs Sāhib?" Hadhrat replied; "You have to teach in his presence so that if you come across any question or need to solve any text then you can ask Qārī Anīs Sāhib."

He convinced Qārī Dāwūd Kosārī Sāhib to teach. The conditions at home were not favourable, so Hadhrat Maulānā mentioned to him; "We would stipulate for a you some periods to teach and some periods you would spend by Qārī Anīs Sāhib studying Qirā'āt-Sab'ah and 'Asharah." In the same manner, he encouraged Maulānā Yūsuf Tankārwī Sāhib to study Sab'ah. Two of his periods were kept free. All this was for there to be a few Mutakhassisīn of Qirāt.

A delegation from Jāmi'ah Islāmiyyah Medinah Munawwarah would come to Banaras and Malegaon in Ramadhānul-Mubārak. A letter from Banaras came to Falāh-Dārayn that a few students should be sent for examinations. Hadhrat Maulānā made Maulānā Rashīd Dewlawī, Maulānā Dahegāmī and a third student ready to go to Banaras. They were hesitant due to it being Ramadhānul-Mubārak, so Hadhrat Maulānā said; "It is my order, you would have to go." These students went, and due to arriving late, they

found place in the back of the room. The delegation asked a few Nahwī and Sarfī questions. No one could provide excellent answers like these Falāhī graduates. When they provided excellent answers on a daily basis, then the members of the delegation seated them in front. Thereafter, they asked a few question on; "قطرالندى و شرح شذورالذهب" (Qatrun-Nadī and Sharh Shudhūr-Dhahab). These students provided proficient answers at which they were very pleased, and these students were selected for Jāmi'ah Islāmiyyah. In the same manner, Maulānā Fārūq Barodawī Sāhib provided proficient answers in excellent Arabic mode to the delegation that came to Malegaon. They were pleased and Maulānā Farūq Sāhib also received enrolment at Jām'ah Islāmiyyah Medīnah Munawwarah. Prior to this, Hadhrat Maulāna Iqbāl Dewlawī Sāhib and Hadhrat Maulānā Ayyūb Kosārī Sāhib were sent to Nadwatul-'Ulamā. They made effort and then went to Saudi Arabia. They also obtained excellent positions there.

Once Hadhrat Māulānā Sayyid Abul-Hasan 'Ali Miyā Nadwī رَحِمَهُ ٱللَّهُ came to Falāh-Dārayn. He was delighted on hearing the welcome speech of Maulānā Iqbāl Sāhib, and praised Maulāna's Arabic in his lecture. In the same manner, Maulānā Yūsuf Tankārwī Sāhib, Maulānā Rashīd Ahmed Khānpūrī and Maulānā Arshad A'dhamī Sāhib were sent to Riyadh in relation to Tadrībul-Mu'āllimīn.

Arabic periodicals and treatises were gathered in Falāh-Dārayn and a special sitting was convened for the students under the name "الصحافة العربية اليوم". It was for students to become acquainted with the periodicals of the Arab world. In the same manner, articles on different topics were written with the intention of exhibiting the writing skills of the students. Question and answer sessions were convened for students to acquire adequate information on this topic. Memorising of Ahādīth commenced so that students would have a treasure of Ahādīth by memory.

In the same manner, it was the results of the efforts to secure admission for the students in Medinah Munawwarah and to be in constant contact with the relevant departments, having a special relation with Hadhrat Maulānā Ali Miyā Nadwī رَحِمَهُ ٱللَّٰهُ, and other efforts, that Allāh سُبْحَانَهُ وَتَعَالَىٰ gave success. This was also the condition with having an exchange with Aligarh University, and the stages to obtain approval for Falāh-Dārayn also reached culmination after great efforts.

These were different efforts to prepare the minds and exhibit the capabilities of the students. Other than this, the other concerns that Hadhrat Maulānā may have for us, and the methods he may have adopted in accomplishing it, that only Hadhrat Maulānā and the Being bestowing him would know. May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept the Dīnī efforts of this

concerned servant and bestow us with a portion of this concern for our students. Āmīn!

Attachment with Arabic

Hadhrat Maulānā's attachment with the Arabic language provided for him to speak clear excellent Arabic extemporaneously. In Gujarat; in fact, in India we only found a few principals who could speak excellent Arabic and Urdu. Hadhrat Maulānā knows hundreds of Arabic poems by memory. In the same manner, he knows by memory various sentences of Arabic prose. Hadhrat Maulānā wrote a few articles in Sha'bān 1380 A.H, corresponding to February 1961 CE, in the periodical; "Al-Yaqdhah" that would be issued from Deoband under the supervision of Hadhrat Maulānā Wahīduz-Zamānn Kīrānwī رَحِمَهُ ٱللَّهُ, and the joint efforts of Hadhrat Maulānā 'Amīduz-Zamān (head of At-Tahrīr) and Maulānā Sayyid Arshad Madanī (secretary of At-Tahrīr). I would like for you to be delighted with the relish of one of the articles:

ـ-ـ-و نحن نعيش الآن في عهد قد تطورت فيه طرق الحياة الاجتماعية، وشاعت النظريات الجديدة، و الفلسفات الغربية الضالة المضلة، و قد تفرقت الشعوب شيعا و أحزابا، فهؤلاء يدعون الى اللادينية، و هؤلاء ينادون بالشيوعية، و هؤلاء يهتفون بالقومية و الوطنية، و بتعبير فضيلة الأستاذ أبي الحسن علي الندوي "ر دة و لا ابا بكر لها"، فواجبنا أن نتسلح بسلاح جديد لمحاربتها و الدفاع عن الإسلام۔(شعبان المعظم سنة ١٣٨٠ھ مطابق فبرائر سنة ١٩٦١ع)

[Translation: Currently we are living in an era wherein religious unity has evolved, new theories, and strange misguided and misleading philosophies have become widespread. People have become divided into factions and parties. Some are calling towards irreligiosity, others are calling for communism, whislt others are shouting for nationalism patriotism. In the expression of the great intellectual; (Hadhrat Maulānā) Abul-Hasan Alī Nadwī it is "apostasy without an Abū-Bakr for it". It is compulsory for us to arm ourselves with new weaponry to combat it and protect Islam."

(Sha'bān 1380 A.H, corresponding to February 1961 CE)

In another issue of this periodical (August 1961 CE), Maulānā 'Amīduz-Zamān Sāhib writes regarding his presence with Hadhrat Maulānā in front of Hadhrat Maulānā 'Alī Miyā Nadwī رَحِمَهُ ٱللَّٰهُ in relation to "Al-Yaqdhah":

"I was fortunate to visit Shaykh Abul-Hasan 'Alī Nadwī in Dhul-Qā'dah in the city of Meerut, together with my friend Maulānā 'Abdullāh Surtī. This was the first time I was honoured to visit his eminence. We introduced ourselves to him, to which he gave us a warm welcome, befitting juniors, and he displayed an extra friendly reception. He treated us like a compassionate father, noble teacher and a sincere advisor. He went out of his way in receiving us when he

came to know that we are going to start the Al-Yaqdhah office. He expressed his great pleasure and happiness at us publishing this periodical. He encouraged us greatly on continuing this fruitful task. The visit took up one complete hour. We conversed with him and asked him a few questions just as we requested him to express his opinion about the mastery writers in Egypt like Doctor Tāhā Husayn, Ahmed Amīn, Hasan Zayyāt and Mahmūd Abbās Al-'Iqād. He explained to us their mode of writing and criticising, and pointed out the distinguishing features of each one of them and the defects found in the books of some of them in relation to research."

In appreciating the efforts of these two elders, and encouraging them, Hadhrat Maulānā Abul-Hasan 'Ali Nadwī رَحِمَهُ ٱللَّٰهُ favoured them with these lofty words. He says:

"The issuance of a periodical in the Arabic language from Dārul-'Ulūm Deoband; the greatest Madrasah in India, is a development that would attract attention and arouse interest. It deserves praise and motivation, and great hopes are pinned on it. Therefore, we congratulate those who took up the task of this periodical on their vigor and alertness. We wish for them a good outcome and success."

(Abul-Hasan Alī Al-Hasanī An-Nadwī, Meerut, 5-11-1380 A.H)

Shaykh Muhammed Majdhūb رَحِمَهُ ٱللَّهُ, who came from Medinah Munawwarah, and later on due to his efforts, Falāh-Dārayn was linked to Jāmi'ah Medīnah Munawwarah, he spent a few days in Falāh-Dārayn. He had a number of sittings with the educators. Discussions were held with the educators on a number of Masā'il. A discussion was held with Hadhrat Muftī Ahmed Bemāt Sāhib (Shaykhul-Hadīth) and Hadhrat Maulānā Abrār Ahmed Sāhib in relation to giving Zakāh to the Mu'allaftul-Qulūb. Thereafter, he highly praised these educators in front of Hadhrat Maulānā. After returning to Medinah Munawwarah, due to being impressed by the personality, Arabic and excellent character etc of Hadhrat Maulānā, he wrote an article on Hadhrat Maulānā's life. He wrote a sentence in it regarding the educators:

"Its has thirty-one educators, and from amongst them some equal the greatest Ulamā of the Islamic world."

(علماء و مفكرون عرفتهم الجزء الثالث: ١٠٢)

('Ulamā Wa Mufakkirūn 'Araftahum, 102)

He has written regarding Falāh-Dārayn:

"The one entering its courtyard can not but agree with the words of his eminence; Shaykh Abul-Hasan Nadwī regarding it being two gardens on the right and left. One can unreservedly speak about its highly knowledgeable

educators, and disciplined students, from amongst whom we found one who had memorised a great portion of the Noble Qurān, and who recites it with such Tajwīd that almost competes with great famous reciters, whilst he has still not passed his youth."

(Ibid, 100)

In this article, Shaykh Majdhūb رَحِمَهُ ٱللَّهُ has written a letter praising Hadhrat Maulānā, specifically his Arabic, eloquence, and vast knowledge. This is a scholastic testimony of a great Arab 'Ālim and Shaykh who has met thousands of 'Ulamā of the Islamic world, and has no worldly benefit related to Falāh-Dārayn and Hadhrat Maulānā.

Shaykh Majdhub writes:

سلام عليكم و رحمة الله وبركاته

I would like to sincerely thank you for your valuable gift; "أضواء على تاريخ الحركة العلمية والعربية في غجرات" (Adhwā 'Alā Tārīkhil-Harakatil-'Ilmiyyah Wal-'Arabiyyah Fī Gujarāt). Certainly, it is a valuable book. I desire that some copies be made available for distribution to the intellectuals in the Arab region, so that they would recognise the generational efforts of the 'Ulamā of Arabic and Islāmic knowledge in India. These are the great scholars who kept upholding the word of Allāh سُبْحَانَهُ وَتَعَالَىٰ under the banner of the Noble Qur'ān and Sunnah, and protected the clear language, which is the ideal

medium to understand them (the Noble Qur'ān and Sunnah) and be enlightened by their light.

The reality is that I am not surprised with the splendor of the content, neither the good style, because what I came to know from the blessed days that we spent together in Tadkeshwar and Nadwatul-'Ulamā, I was delighted by your talent (and Arabic) and regulation of your deep ideas. Therefore, my study of the book was another opportunity to recollect that blissful meeting, which added to your noble personality, the company of tens of virtuos people of the Ummah for whom there is a great share in virtue for calling to the two Wahīs (revelations), and in giving Arabic a new home from where great literary professors graduate.

According to the book, after that to place infront of the students of Islamic knowledge widespread beneficence of knowledge in a limited number of pages less than two hundred. The greatest benefit is to increase the bond of brotherhood between the Muslims of India and the Arab region in strength. Your blessed efforts have struck a thought in my mind. I would like for it to find acceptance amongst the intellectuals and literature experts, not only in India; in fact, in the different Islamic regions.

You people have fulfilled the right of Gujarat with the various contributions you have made to the girth of Islamic civilisation over the passing of time. Therefore we find a

convoy of ‘Ulamā and righteous masters, and academic institutes over its different levels. You did not change the meaning of Hadīth and its interrelation with the noble Qur’ān and so forth, from amongst colourful activities for which there is tangible returns in the Islamic intellectual world along its regions and eras. May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant you the best reward befitting this effort from His blessings.”

(علماء و مفكرون عرفتهم الجزء الثالث: ١٠٦-١٠٧)

(‘Ulamā Wa Mufakkirūn ‘Araftahum, volume. 3, 106-17)

The article of Shaykh Majdhūb comprises of twelve pages. I cannot reproduce it due to its length. He has outlined the life of Hadhrat Maulānā in great length; his personality, character and practices, the days and night of Falāh-Dārayn and so on, in the style of a psychologist. This was written in relation to the old copy of the book of Hadhrat Maulānā; “Al-Idhwā’. Had Shaykh seen the present new copy, he would be delighted and would have written more.

In the same manner, the teacher at Masjid-Nabawī and Medinah Munawwarah; Shaykh Hāmid Akram Al-Bukhārī and the teacher of Fiqh at Masjid-Nabawī and expert in the objectives of Sharī’ah; Shaykh Āmir Bin Muhammed Fuddā’ Bahjat came to Kapodra. In their special lecture at the private sitting, the lofty words with which they addressed

Hadhrat Maulānā, whilst expressing their academic impressions is proof of Hadhrat Maulānā's acceptance by Allāh سُبْحَانَهُ وَتَعَالَىٰ. Hadhrat Maulānā welcomed these guests only because of the great link with Medinah Munawwarah. He also invited the teachers of Hadīth from South Gujarat to the splendid gathering of 'Musalsal Bil-Awwaliyyah', and made the Arab guests aware of the contributions of the 'Ulamā of Gujarat, and there was also a splendid banquet.

فجزاه الله تعالى أحسن الجزاء!

Academic letters of Hadhrat Maulānā

Hadhrat Maulānā wrote a number of letters to this insignificant one. He mentions academic facts, historic findings and valuable points in relation to being acquainted with new books. A sample is reproduced here:

"Dear Maulwī Iqbāl Sāhib Tankārwī, friends and respected educators.

السلام عليكم و رحمة الله وبركاته

It is hoped that you are all well. I was studying the book of Muhammed Yūsuf Najrāmī. The name of the book is;

"العلاقة السياسية و الثقافية بين الهند و الخلافة العباسية" (Al-'Alāqatus-Siyāsiyyah Wath-Thiqāfiyyah Baynal-Hind Wal Khilāfatil-'Abbāsiyyah). It is published by Dārul-Fikr, Beirut, Lebanon.

It is an interesting book. On page 171, under the heading; النشاط الثقافى فى بغداد (An-Nashātuth-Thiqāfī Fi Baghdād), we come to know that the girls from Gandhar, district Bharuch, would go to the headquarters of the Caliph in Baghdad. From amongst them, there would be those who would nurture children and those who would sing. Khammār Hindiyyah was a very famous singer from amongst them. She was a resident of Ghandar. The paternal grandfather of Khadījah Bint Hārūn Ibn Abdullūh Ar-Rubayyi' purchased her for two hundred thousand Dirhams. The original text is:

و خلال دراستنا للعصر العباسي نجد النشاط الثقافي للهنود بارزا في بغداد، و قدمت إلى بغداد كثير من النساء الهنديات من السند و غجرات بجنوب الهند، و عشن فى بلاط الخلفاء، و امتلئت بهن الأسواق و الندوات، و دخلن بيوت العرب كسيدات و مربيات الأطفال و مطربات، و كانت من أشهر تلك الهنديات (خمار القندهارية)، هذه حكاياتها كما روتها خديجة بنت هارون بن عبدالله الربيع أنها كانت من مدينة قندهار، اشتراها جد خديجة بمائتي درهم۔[1]

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1 Translation:

"Whilst studying the Abbāsi era we found the cultural activities of the Indians to be prominent in Baghdad. Many Indian women came to Baghdad from Sindh and Gujarat, south of India. They lived in the courts of the Caliphs. The markets and chambers were filled with them. they entered the homes of the Arabs as madams, child caretakers and singers. The most famous of those Indians was Khammār Al-Qandahāriyyah. This is their narrative as narrated by Khadījah Bint Hārūn Ibn Abdullāh Ar-Rubayyi' that she (Khammār Al-Hindiyyah) was from the city Qandahar. Khadījah's paternal grandfather purchased her for two hundred thousand Dirhams."

Reading it brought this topic to mind:

“The beautiful women of Gujarat in the royal palaces of Baghdad”

It has bee mentioned because it is a historic finding. We come to know from here the vast relations between Bharuch and Baghdad. "و امتلئت بهن الأسواق و الندوات" (“The markets and chambers were filled with them”) shows that women in great numbers from here would go to Baghdad. In this way, the relations between the headquarters of the caliph and Bharuch became strong. If only some brave man gathers information on this subject from the ancient books of history on Gujarat. Did any historian of Gujarat shed light on this? For this, one would have to contact the historians of Gujarat.

Is there any ancient history (book) in the city of Bharuch that was in the Bharucha hall? Research it.”

In response to this, after doing research, I wrote this letter to Hadhrat Maulānā. Thereafter a book was written comprising of 484 pages. It was named;

عرب ممالک اور صوبۂ گجرات کے تعلقات (‘Arab Mamālik Awr Sūbah-Gujarāt Ke Ta’alluqāt). Hadhrat Maulānā has written an encomium on it. I researched the historic finding queried by Hadhrat Maulāna in the letter, and wrote an article according to my findings. It is presented here:

“In the service of Mufakkir-Millat Janāb Hadhratul-Ustāsdh Maulānā ‘Abdullāh Sāhib

السلام عليكم و رحمة الله وبركاته

I am well, and I seek for your well-being in the court of Allāh سُبْحَانَهُوَتَعَالَى.

Despite being thousands of miles awy from India, we, the students continue to benefit from Hadhrat Maulānā’s academic, literary and historic articles. May Allāh سُبْحَانَهُوَتَعَالَى allow your academic, literary and nurturing beneficence to continue on us for the rest of your life, and keep you happy with good health. Āmīn!

Hadhrat Maulānā made mention of the topic of Ghandar in the book; العلاقة السياسية و الثقافية بين الهند و الخلافة العباسية)(Al-‘Alāqatus-Siyāsiyyah Wath-Thiqāfiyyah Baynal-Hind Wal Khilāfatil-‘Abbāsiyyah). From here, we come to know the ancient relations between Bharuch and the Abbāsī Caliphate. You made mention of the Gujarat historians’ that what do they have to say in this regard? Specifically, the ancient history of Bharuch (in the Bharucha hall library), you made mention to search for it. Therefore, I had a look at all the books of history in this library (Raichand dipchand library). In relation to the history of Bharuch, I only found a few books that were reliable and that had historic information. However, they too did not have any information regarding the topic. There is only a

brief mention of goods leaving the Bharuch port for the Arab lands or goods coming from there. There is no mention of cultural relations. In fact the points related to Bharuch and Gandhar are mentioned only through the Muslim historians (‘Allāmah Balādharī and Ibn-Batūtah). There is historic information on Gandhar in the book ‘Bhāngiyo Bhāngiyo Bharuch’. However, it is regarding the temples of the Jain faith. I also spoke to the administrator of the hall in this regard. She also had no knowledge regarding it. Certainly, she has promised to find out from other libraries and historians, and furnish us with information, and offer every type of academic assistance.

I have established links with the libraries of MS College Baroda and South Gujarat University of Surat. I have not yet received any answer. I would inform you once I receive the answer. There is a book ‘Al-‘Asrul-‘Abbāsī’ in the libary of Dārul-‘Ulūm Matliwala. In it, there is brief mention of Indian singers. In the same manner, brief mention is made in ‘Kitābul-Aghānī’. In the book ‘Al-Barāmikah’ there is a brief mention of medicine and indian singers in the era of the ascent of the Barāmikah.

Qādhī Athar Mubārakpūrī Sāhib رَحِمَهُ ٱللَّٰهُ has written in “Al-Iqduth-Thamīn”:

“The bondwomen and slave girls of Sindh were famous for their upringing of children and fulfilling the responsibilities

of nurturing. Their services were pleasant. Therefore, the noble and honourable Muslims were inclined in making Sindhi women bondwomen and captives.”

(pg. 30)

In the same manner, he has written on page 120:

“‘Abbād Bin Ziyād invaded the port of India from Sijistan. He came to Sanārūdh. Then he continued to include (from) Kahz to Rawdhbār from the lands of Sijistān to Hindmand. Then he descended on Kush (Kutch) and traversed the desert until he came to Qandahar. He fought its residence, defeated and weakened them, and conquered it after a few Muslim men were killed. He found the headgear of its residence to be long, thus he adopted it. Therefore it was named ‘Abbādiyyah. Ibnul-Mufarrag says:

كم بالجروم و أرض الهند من قدم   و من سراتك قتلى لاهم قبروا

بقندهار ومن يكتب منيته   بقندهار يرجم دونه الخبر

(Futūhul-Buldān: pg. 422)

(Qādhi says): Kush, it is also called Qissah. It is an area between Sindh and Gujarat, it is Kutch. Himawī says: Kush is a city in the lands of Sindh, and Kash or Kus is also a city close to Samarqand and a village in Jurjān. As for Qandahar, as mentioned by Himawī:

"A city from the lands of Sindh, and India is famous for the conquests."

He says in Dhafarul-Wālah:

"Qandahar is a small seaport at Khawrkinbāyat. Presently it is called Gandhara, a dependant territory of Bharuch. As for Kabul and Qandahar, they are not intended here."

(pg. 121)

In the same manner, there is mention of Gandhar through the citation of Qādhi Rashīd Ibn Zubayr in;

ہندوستان عرب کی نظروں میں (Hindustān 'Arab Kī Nadhro Me) (vol. 1: pg. 115). In the era of Khalīfah Mansūr 'Abbāsī, Hishām Ibn 'Amr Taghlibī invaded India in 151 A.H. He took control of India and invaded Qandahar (Gandhar, District Bharuch, Gujarat). Here he found a thick iron column that was 160 handspan (tall). Hisham enquired from the local residents about it. They said that these are the swords of the Persians from the era when they launched an attack with Tubba' Himyarī and conquered our country. They gathered their swords and broke them after conquering Qandahar. This column was made from the broken swords. The people of Yemen are of the view that on this occasion Tubba' recited this poem:

ولو نعرت بقندهار نعرة

خرت صوامعها و كل عمود

(pg. 116)

It is written in Futūhul-Buldān (pg. 431):

“He came to Qandar by ship. He conquered it and destroyed the “Budd”, and built a Masjid on its place. The lands became fertile under his rule and thry were blessed through him. He conquered the seaport and imposed his commands.”

(pg. 431) Gandhar was always a dependant territory of Sindh (Tārīkh-Sindh: pg: 155-158)

Hadhrat Maulānā’s encouraging reply

“Dear Maulwī Iqbal Ahmed Sāhib Tankārwī Falāhī and others

السلام عليكم و رحمة الله وبركاته

We received your detailed letter after great anticipation. The heart was delighted with the efforts you made in relation to the historic findings. It is the work of us; the students to continue pursuing. Without effort and pursuit, it is difficult for one’s knowledge to increase. May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant all of you more courage and divine guidance for academic work. Āmīn!

Together with this epistle, I am sending to you some information on Razīn Ibn Mu'āwiyah Abdī رَحِمَهُ ٱللَّهُ, reason being that the author of Mishkāt Shārīf has narrated some Ahādīth from him and has remained silent after saying; "Razīn has narrated it". When I taught Mishkāt Shārīf, I di research on him. However, I did not find details except for his name. It was written on the footnotes; "He is Razīn Ibn Mu'āwiyah Al-'Abdarī." However, now I am studying Allāmah Shawkānī's;

الفوائد المجموعة فى الأحاديث الموضوعة (Alfawā'idul-Majmū'ah Fil Ahādīthil Mawdhū'ah). It has the explanatory remarks of 'Abdur-Rahmān Ibn Yahyā Al-Mu'allimī Al-Yamānī, and 'Abdul-Wahhāb 'Abdul-Latīf; the teacher at the department of Sharī'ah at Al-Azhar has overseen its emendation. Some new points have come to the fore regarding Razīn that are beneficial to a teacher of Mishkāt (Sharīf). Inform the educators of Tadkeshwar, Hansot, Kanthariya and Jambūsar, and if they have more information, then do a favour and inform me. Your assistance would prove to be beneficial for a student like me, Insha-Allāh."

Thereafter Hadhrat Maulānā wrote a long article on 'Allāmah Razīn. I have left it out due to its length. Thereafter Hadhrat Maulānā says:

"The teachers of Mishkāt Sharīf should do research on the lifes of the narrators from whom the author of Mishkāt has

narrated Ahādīth. Certainly do inform me if our young educators have done work on it. Please send a photocopy of this to to Maulānā Yūsuf Tankārwī, Maulānā Abū-Bakr Mawsālī, Maulānā Ahmed Tankārwī, Maulānā Ahmed Dewlawī Falāhī and other 'Ulamā. Do also send a copy to Muftī 'Abdul-Qayyūm Sāhib Rājkotī of Dabhel, so that more information may be received from the educators there. Photocopies should be made, it would be inconvenient; however, there would also be reward for assisting in academic work. Insha-Allāh!

I have come to know from the quoted text that the agnomen of Razīn Ibn Mu'āwiyah Al-'Abdarī was Abul-Hasan and he was of the Mālikī Madh-hab (school of thought). He resided in Makkah Mukarramah. His era is of the fifth and sixth Hijrī century. He collected the Sihāh-Sittah in one book and added other Riwāyāt. He was a Nāqil (transmitter) of Ahādīth, not a Nāqid (critical analyser) of Ahādīth. His Sanad (chain of narrators) was Nāzil (of a lower level). The review of Fīrozābādī regarding him, (from it one comes to know) that any Riwāyat that is transmitted from him, it should only be accepted after evaluating it with the principles of the Ulamā-Muhaddithīn.

I am hopeful that those friends of mine who are teaching Mishkāt Sharīf, they would do more research on it, and be grateful by informing this insignificant distant one who is in a foreign land.

In need of Du'ās, one in a foreign land. Abdullāh, May he be forgiven, Kāpodrawī"

By studying the lives and biographies of our pious predecessors we come to know that pursuit for knowledge and research was supreme in them. They were always in search for knowledge. It is the result of this search that they reached high levels. The study of the practical lives of our pious redecessors is an informer to the fact that a student of knowledge progresses as long as he remains in pursuit and search for knowledge. There isn't satiation at any level; in fact, he is a substantiation of; هل من مزيد (is there any more).

It is mentioned in a Hadīth:

"Two greedy ones never attain satisfaction: he who is greedy for knowledge can never get enough of it, and he who is greedy for worldly goods can not get enough of them."

(Mishkātul-Masābīh, Kitābul-'Ilm, Al-Fasluth-Thālith, Hadīth no. 260, pg. 86, vol. 1, Al-Maktabul-Islāmī Beirut)

It is not difficult to deduce from the above mentioned life of Hadhrat Maulānā that he is also a substantiation of this Hadīth and a live practical commentary (of it). His greed and hunger for knowledge never gets satiated. In my opinion, (to

find out what is) the value of time in the eyes of the people of knowledge, one should sit in the company of Hadhrat.

Encouragement on My Works

Whenever Hadhrat Maulānā was inconvenienced with the task of writing an encomium on the Urdu, Arabic and Gujarati books would be published by Dārul-'Ulūm Mātliwālā, without considering old age and sickness, everytime, apart from the encomium he also wrote encouraging words. In fact, he also takes it upon himself to present to the people of knowledge nationally and internationally the books that are published here. His encomium serves as a summary. He also points out the benefits of the work. If the work has any mention of present day matters, then certainly Hadhrat Maulānā drives one's attention to these social matters, so that people may realise its importance.

Careful Regard for Collecting Books

Many libraries were set up in the Muslim countries in the era of Muslim academic ascent. There were books in great numbers in these libraries. There were government libraries as well as private libraries. Even in this country, it was the practice of our pious predecessors to collect books

according to their ability. In the province of Gujarat where there is no interest in studying and research, Hadhrat Maulānā has collected quality books. In fact in setting up the library, he has kept its doors always open for the 'Ulamā and researchers. Quality books on all sciences have been collected in his library, his superior fervour and avidity for knowledge shines from it. It is my opinion that perhaps no person in Gujarat has such a big personal library in relation to number and quality. If we wish to inculcate the desire and fervour of these pious predecessors, then it is imperative for us to wisely turn back and look at the reflection of the lives of our pious predecessors and Hadhrat Maulānā.

Praiseworthy Qualities

I was writing this article when our respected teacher Hadhrat Maulānā Qāsim Āntī Sāhib came. I informed Hadhrat (Maulānā Qāsim Āntī Sāhib) about this, and asked him; "You have a very old relationship with Hadhrat Maulānā, so mention your experience about him."

Hadhrat Maulānā Qāsim Sāhib said in reply; "My relationship with Hadhrat Maulānā is from 1955 CE. The qualities I found in him, very seldom I found it in others:

1. His greatest quality is that he does is not party spirited. His heart is sincere. He is a substantiation

of; ليس فى قلبك غش لأحد (Your heart does not have hatred for anyone).

2. He has the concern to make big those who are small, even though they may become equal or greater than himself. This is a great quality. Nowadays, the teacher does not desire for his student to be greater than him.

3. He completely dislikes backbiting. He does not harbour hatred for anyone due to difference of opinion. If he dislikes the opinion of someone than the most he says is; "This is also an opinion."

4. Initially his means of livelihood were not favourable, then too he would never stop hosting guests. After 'Ishā Salāh, he would send the students to the Masjid or boarding to see if there were any guests to bring home.

5. If he meets someone than he only keeps his good qualities in front. He does not mention his bad although he knows it.

These are some scattered pages on the life of Hadhrat Maulānā. May Allāh سُبْحَانَهُوَتَعَالَى grant us the divine guidance to follow in the footsteps of Hadhrat Maulānā.

آمين يا رب العالمين!

Our Principal, Our Nurturer

Hadhrat Ra'īs Maulānā Abdullāh Kāpodrawī Sāhib

أطال الله فيوضهم و تقبل الله منهم

By:

Hadhrat Maulānā Muhammed Idrīs Falāhī Kosambawī Sāhib

Shaykhul-Hadīth Dārul-'Ulūm Leicester

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، و الصلاة و السلام علی سیدنا سید الأنبیاء و المرسلین، و علی اٰله و
أصحابه و علماء و مشایخ أمته أجمعین۔ أما بعد!

The personality of Hadhrat Maulānā Abdullāh Sāhib, and his academic and Dīnī contributions nationally and internationally need no introduction. However, those distinctive features of his that are rarely found, can never be forgotten. Just as Hadhrat Maulānā has shown kindness to hundreds of his students and 'Ulamā, in the same manner, he has shown me such kindness that can never be obliterated from the heart and mind. I have tried to take out from (my) memory and preserve on the lines of paper some of the memories of those bygone days, so that I can express some thanks to my respected teacher and nurturer.

It should be remembered that this is not his biography, neither is it a recollection of his entire life. However, these are some incidents of the life of Hadhrat Maulānā that relate to me or were witnessed and heard by me. I am writing them so that a true seeker may benefit.

Hadhrat Maulānā's era of administration in Falāh-Dāryan was from 1966 CE to1993 CE. It was a splendid era that ended due to illness and some inevitable conditions.

Dārul-'Ulūm Falāh-Dārayn was an attractive garden of knowledge, its caretaker was Hadhrat Maulānā. In that era,

attention would not be diverted to any specific science; in fact, there would be focus on the culmination of all the sciences, from the Hifdh class right up to Dawrah-Hadīth. Through the attention of the educators and under the supervision of Hadhrat Maulānā, some students attained special rankings in Arabic literature, Hadīth, Tafsīr, Iftā and Fatwā, Qirāt, Sīrat and history, comparative religion, politics etc. It was a bright era of the Dārul-'Ulūm where birds from all directions would want to come to roost. If an 'Alim would have an opportunity to seve in it or if a student would receive admission in it, then it would be understood to be good fortune and honour.

Stay at Falāh-Dārayn

It was the period from 1970 CE to 1980 CE, when I was doing Hifdh at the Maktab in my town Kosmaba, district Surat. My teacher was Hadhrat Maulānā Hasan Tā'ī Sāhib. He had a strong relationship with Shaykhul-Islām Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّٰهُ, and thereafter with his entire family. I was doing Hifdh of the Noble Qur'ān under him. He was set to leave for England in that period, so discussions were taking place on where to take admission to complete Hifdh and 'Alimiyyat. Since it was the era of the ascent of Falāh-Dārayn and everone was praising it, my respected father رَحِمَهُ ٱللَّٰهُ, honourable teacher and others were of the

opinion that an attempt be made at Falāh-Dārayn. However, to secure admission needed a lot of work. One or two 'Ulamā of Tadkeshwar were teaching in our city at that time. A distant relative (of mine) was also in Tadkeshwar. An attempt was made through them. Finally, it was my good fortune to be enrolled in the Hifdh class. Eleven years passed pleasantly in one place through divine guidance from Allāh سُبْحَانَهُوَتَعَالَى in such a manner that it was not even noticed.

فالحمد لله على ذلك!

[All praise is for Allāh (سُبْحَانَهُوَتَعَالَى) on that!]

It was my first day at Dārul-'Ulūm. I went to Hadhrat Maulānā with the form to have it signed. I kept looking at him at first sight, a handsome face, thick black beard, white attire as if it was a scene of;

"رجل شديد بياض الثياب شديد سواد الشعر"

(A man with bright white clothing and pitch black hair)

It was an atmosphere of awe. He cast a glance at me and said in Gujarati; "You have been granted admission in the Hifdh class. You have come from a big town and your hair is English styled. We are simple people and we promote simplicity in our institute. There is no place for this tip-top

here. Therefore, shave your hair today." I said; "Yes", and left, and it was the first thing I did after placing my goods in the boarding.

Beginning of Relationship with Hadhrat Maulānā

Hadhrat Maulānā would perform his Fajr and 'Asr Salāh in the Dārul-'Ulūm Masjid every day. His eyes would be on every student, and he would correct in a very ethical manner. Since I was a student of the Hifdh class, I was afraid of being close to him. At the end of two years when I completed my Hifdh, in (my) free time I began learnig Urdu by a fellow student. The third year I was to enrol in the Urdu class. However, to decrease a year, a written request was forwarded to Hadhrat Maulānā that; "I have already learnt Urdu; therefore, I would be grateful if I receive admission in the Fārsī class." Hadhrat Maulānā called me to the office after reading the letter, and said; "Bring an Urdu book." Maulānā Sher Alī رَحِمَهُ ٱللَّهُ was also present in the office. Hadhrat Maulānā opened a page, and said; "Read from here." After reading a few lines, we came across the word "سمدھی". Hadhrat Maulānā asked; "What is "سمدھی"?" I was hesitant in front of them; I said; "It refers to the parents of the husband and wife." Hadhrat Maulānā smiled and said; "In Gujarati we call it "ویوائی" (Waywāi) (father-in-law of one's child). Then Hadhrat Maulānā turned his attention to

Maulānā Sher ‘Alī رَحِمَهُ ٱللَّهُ and said; “The Farsī class is preferable as he is a bit old”, and he signed. I went to the library and obtained the books for the Farsī class.

I was grearly impressed by the character of Hadhrat Maulānā. Therefore, I was looking for an opportunity to get close to him. It was the practice of Hadhrat Maulānā to perform Wudhū at home, and come for Fajr Salāh before the Adhān. He would face the boarding and give one call, at which the students would wake up and walk to the Wudhū area. There was astonishing awe. I would also get ready quickly and and proceed to the Masjid. However, I did not have the courage to go close. In the evenings, Hadhrat Maulānā would make Wudhū in the Masjid Wudhū area. One day Allāh سُبْحَانَهُ وَتَعَالَىٰ placed it in my heart that when Hadhrat Maulānā completes making Wudhū then I should offer the towel to him and other educators. Allāh سُبْحَانَهُ وَتَعَالَىٰ granted this opportunity. Daily, when Hadhrat Maulānā and the other educators would complete from Madrasah and proceed to the Masjid for Salāh then I would be waiting at the Wudhū area with a clean towel. I would first present it to Hadhrat Maulāna and then to the other educators. Hadhrat Maulānā would be delighted. In this manner, this practice was a means of our relationship. Alhamdulillāh, this practice continued for many years; in fact, until the final year. Alhamdulillāh, I received the attention and heartly Du’ās of the educators. Sometimes, Hadhrat Maulānā would

make some correction or say something to me. At this, I would be delighted in my heart that today Hadhrat Maulānā spoke to me.

Attachment with the Persian Language

We were in the first year of Fārsi studies when Hadhrat Maulānā called our class to the office. It was his habit that when an educator would be absent then he would personally take his place, and he would evaluate the students as to what did they study, how much did they studiy and how did they study? Sometimes he would call them to his office, so he called us one day. At that time, we were studying a small book of Persian poems; Karīmā. Hadhrat Maulānā started reciting the poems by memory. He started asking the meaning, as well as the lexical analysis of the difficult words. We would only memorise the translation, therefore we did not know the lexical analysis of the words. Then what to say, we were reprimanded severely. He explained to us how to study a book, and the method of lexical analysis and translation. We understood how to study a book on that day. We heard Hadhrat Maulānā ecstatically reciting Persian poetry on a number of occasions. He would explain to the students the meanings and advices in the poems in an amazing manner. He would

also lament at the fact that present day students do not understand the sweet Persian poems.

Planned Cause of Action

When we came to the second year of Persian studies, there were four or five other students who were also a bit old. We wrote a letter to Hadhrat Maulānā that the time from seven in the morning to half past eleven is quite long. Therefore, there should be an interval in between so that one could fulfil his needs. It was written; "From the students of the second year of Persian studies" at the place of the signature. This letter was then sent to the office. When Hadhrat saw the letter, then he was surprised that this letter was not from the students of the senior classes; in fact it, was from the students of the Persian class. How would they have this courage? He called the entire class to the office. We all went. He first ran a casual glance on eveyone's faces. Then he asked in a slightly loud voice; "Who wrote this letter?" Initially everyone was silent. There was silence for a long time, so he asked again; "Who wrote this?" One student from Tadkeshwar spoke; "It is from the entire class. This is an error on our path, and it is to meddle with the administration of the Madrasah, which is totally inappropriate for students." However, instead of beating us or issuing some punishment, Hadhrat Maulānā explained to

us with composure the harm that could occur to the lessons of the senior classes and the unfair advantages that the students could take from the interval. This made us understand our mistake. We found our well-being in apologising. Hadhrat Maulānā forgave us when we showed remorse and apologised, and sent us to the class. Hadhrat Maulānā is very patient on provocative occasions and he settles it in a wise manner. It is not farfetched for such incidents to occur at a big institute.

Passion to Strive for Dīn

In our initial years, there weren't those facilities that one would see today in the boarding or dining hall. It was difficult. Once Hājī Yūsuf Rawat Sāhib رَحِمَهُ ٱللَّٰهُ came with Hadhrat Maulānā to inspect the boarding etc. When Hājī Yūsuf Sāhib رَحِمَهُ ٱللَّٰهُ came to know of the difficulties of the students, he offered Hadhrat Maulānā some counsel and presented an intellectual outline for the comfort of the students. Hadhrat Maulānā kept listening attentively. Then Hadhrat Maulānā explained to Hājī Sāhib that if the students would be provided with so much comfort then they would become princes, and in future they would not be able to bear any difficulty for Dīn. Therefore, there should be facilties according to necessity. They should not be put in

comfort, otherwise there would be weakness in acquisition of knowledge, and they would fall in to comfort.

"لا يحصل العلم براحة الجسم" ("Knowledge can not be acquired with the comfort of the body") is totally correct. Today we see this in some Madāris.

Personally also, Hadhrat Maulānā did not like comfort. Is it not a difficult task to come to the Dārul-'Ulūm Masjid before the Fajr Adhān and perform Salāh with the students, whether it be extreme cold or torrential rains, scorching hot winds or icy winds. Then, Hadhrat Maulānā would go home for tea and come to Madrasah fifteen to twenty minutes early, where one would see him at the intersection. Then, in the afternoons, when the students would complete lunch and proceed to the rooms to rest, Hadhrat Maulānā would be seen leaving for home at that time. This was despite Hadhrat Maulānā being young and his family waiting for him at home. However, he was making all these sacrifices for the institute despite there being caretakers in the Madrasah for these works. However, his personal concern and attachment with the institute was such that until he did not do it himself or see it himself, he would not have peace. Where can we find such sacrifices today? Eleven to twelve hours of Hadhrat Maulānā would pass in the Madrasah daily. One wonders when would he take rest. Today, in the era of degeneration if one would take a lantern and search, perhaps he would find one such in a hundred thousand. I

have seen some institutes in India, South Africa and England or have heard regarding them that firstly the principal is not present in the institute. If he has to come then he sits for two to three hours in the office and returns, and everything is left to the teachers. How could the Muqtadīs be reproached when the Imām is absent for Fajr? Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would perform Tahajjud for half of the night and wait for the Muqtadīs. Nowadays the Muqtadīs wait for the Imām. This is also the condition of institutes.

والله المستعان!

[We seek Allāh (سُبْحَانَهُ وَتَعَالَىٰ)'s help]

Once a person informed us regarding an institute that he had some work relating to his son (with the institute). He phoned the office ten times; however, the principal was not there. He went to the principal's house three times to receive an answer that Hadhrat (the principal) is resting. (The principal is resting) and the institute is in operation. The reason for degeneration in the institutes is the system, not the students. Infact, the teachers and administrators are responsible for it. The teachers would be punctual when the administrators are punctual. Then, it would be obligatory on the students to follow.

An excellent man is the one praised by others.

A Special Attendant of Hadhrat Maulānā

My Friend, Maulānā Ghulām Muhammed Vastānwī was in the Mishkāt or Dawrah class when I was in the Persian class. His relation with Hadhrat Maulānā was that of father and son. He would serve Hadhrat Maulānā, and would easily frequent Hadhrat Maulānā's house and serve in the house. Maulānā Ghulām Muhammed Sāhib was the Amīr (head) of the Tablīghī Jamāt in our Dārul-'Ulūm. Therefore, occasionally he would take student Jamāts to the neighbouring villages. I would also join him sometimes. In this way, we became friends. One day I mentioned to him; "You frequent the house of Hadhrat Maulānā to serve, do also take me sometimes so that a relationship can be built." Hence, he took me with a few times. I had the opportunity to massage Hadhrat Maulānā's feet. Even after his graduation, Maulānā Ghulām has a strong relationship with Hadhrat Maulānā up to this day. It is with the Du'ās, counsel and attention of Hadhrat Maulānā that he is advancing on the levels of progress. May Allāh سُبْحَانَهُ وَتَعَالَى keep him safe and protect him from the evil eye. Āmīn!

Method of Teaching Arabic Books

When I was in my first year of Arabic studies, then afer a few months Hadhrat Maulānā called our class to the office.

He started listening to the lesson of Qasasun-Nabiyyīn. Generally, we would suffice only on the translation. However, Hadhrat Maulānā started asking questions in Arabic. Since, it was a new method for us, we could not answer well. Then Hadhrat Maulānā asked for the Nahwī and Sarfī explanations. However, we were quiet as practical execution of Sarf and Nahw would not take place. Hadhrat Maulānā explained to us that this book should be studied in this manner. Alhamdulillāh, our interest increased and we started revising the lessons at night in this manner afterwards. In the same manner, we began to solve the Arabic books with the Sarfī and Nahwī analysis, together with the translation. In this way, the kitāb would be solved with ease. Maulānā Wahīduz-Zamān Kīrānwī Sāhib came from Deoband at the end of the year. He stayed for a few days in the Dārul-'Ulūm. One night, we were revising the lessons with the students. Hadhrat Maulānā was walking through the Madrasah compound with the guests. The sound of revision was going outside. Both these elders would stand outside each class and listen to the students revising the lessons. They also happen to come by our class. I was revising Mufīdut-Tālibīn (for the students) at that time. I was translating the text together with the Sarfī and Nahwī analysis, according to the teachings of Hadhrat Maulānā. They stood listening for approximately ten to twelve minutes. The next day they came to the classrooms. The lesson of Qasasun-Nabiyyīn was in progress. Hadhrat

sat on the teacher's place and started asking questions regarding the Sarfī and Nahwī lexical meanings. Alhamdulillāh, most of the students in our class were intelligent. Everyone gave excellent answers, at which the guests were delighted. We heard that Maulānā Kīrānwī رَحِمَهُ ٱللَّٰهُ also said; "The Arabic ability of the students of the first year in your Madrasah is equal to that of the third and fourth year of some other institutes."

Perceiving the Need for English

There were two teavhers to teach the English language. One period was stipulated for it. The benefit of this was that wherever we travelled we did not have difficulty in communicating at an airport or filling in a form. At the banks in South Africa and England, at the surgeries or at any other place we did not have difficulty in understanding and replying in English. Some students would speak English with ease and could even deliver lectures. However, marvel is at the fact that Hadhrat Maulānā never accepted English culture in the institute, neither did he allow for it to settle in the students. All this was Hadhrat Maulānā's foresight and thinking at a global level, and a clear sign of connection with the pious predecessors. He also desired that computers be provided for the students and they be trained on it. In this era it is an academic necessity. Today many institutes train

(their students) with it. However, it was not accomplished due to the administrators not understanding that what Hadhrat Maulānā understood.

Attention to the Arabic Language

We were in the first year of Arabic studies when an association by the name of "An-Nādī Al-'Arabī" began. Previously, there were only Urdu associations. Efforts for Arabic lectures also commenced now. Alhamdulillāh, the students began delivering lectures in Arabic; in fact, they began conversing in Arabic. A teacher of Arabic literature, Maulānā Nūr Muhammed Sāhib was appointed. He was a graduate of Deoband. We studied Arabic under him. It was obligatory to only speak Arabic in his class. When he would teach a book, he would explain in Arabic. Questions and answers would also be in Arabic. In this manner students were taught how to speak, write and prepare Arabic articles. Hadhrat Maulānā was personally supervising it. He would praise excellent articles and explain new styles, manners of speech and Arabic texts. Hadhrat Maulānā would sometimes perform Jumu'ah Salāh in the Dārul-'Ulūm Masjid. When I was in the fourth year of Arabic studies, once Hadhrat Maulānā mentioned; "The students do not deliver the Jumu'ah Khutbah in the Arabic tone, whilst an Arabic Khutbah should be in an Arabic tone." I said; "Hadhrat, lead

one Jum'uah here. Then, Inshā-Allāh everyone would learn. Hadhrat responded; I am not a Qārī, how could I lead? I insisted; "Hadhrat do not worry, I would arrange the Imāmat, you only deliver the Khutbah." Hadhrat accepted after a great deal of persisitence. We were delighted at this. I went to Hadhrat Maulānā's house on Friday. I made Hadhrat Maulānā put on an Arab Jubbah, and brought him to the Masjid. Hadhrat Maulānā came with the Khutbah written on a page. Then he delivered the Khutbah in a pompous manner, and one Qārī Sāhib lead the Salāh. That beautiful scene is still in front of the eyes. If it would be the mobile era, then everything would have been preserved. Therafter, many students learnt this tone. When we reached the second year of Arabic studies, we were fortunate to have one period with Hadhrat Maulānā. We had to do Mu'allimul-Inshā and its exercises with Hadhrat Maulānā. We benefited greatly in learning and speaking Arabic, and "An-Nādī Al-'Arabī" became easy.

Educational Agreement with Jāmi'ah Islāmiyyah Medīnah Munawwarah

It was at the same time when the students abilities increased in writing, speaking and preparing Arabic article that Shaykh Muhammed Majdhūb رَحِمَهُ ٱللَّٰهُ from Saudi Arabia came to india. He also came to Falāh-Dārayn on the directive

of Hadhrat Maulānā Sayyid ‘Ali Miyā رَحِمَهُ ٱللَّٰهُ and stayed for a few days. He also delivered a Jum’uah Khutbah that was quite long. However, it was very beneficial for the students. He was greatly impressed by the high standard of the institute that he accepted an agreement to enrol the graduates of Falāh-Darāyn in Jāmi’ah Medinah Munawwarah and he wrote lofty words regarding Hadhrat Maulānā.

Tactical and Intellectual Excellence

What could I say about Hadhrat Maulānā! He was not only a principal but also an excellent educator and capable teacher. His eyes were on every science; in fact, on every subject. He would guide the students with regards to footnotes and commentaries. He was a tactical and wise nurturer. He would converse with students and teachers according to their temperaments. Many of the teachers were his students. However, he would also respect them. He would wisely correct the mistake of a person. Cleanliness was very important, he could not tolerate any dirt. He would quote Ahādīth and then ask if these Ahādīth are only for the masses? He would carefully watch the behaviour of the students. He would go to the students rooms and have them cleaned. If he would find books lying around in the classrooms and Masjid windows, then he would be hurt that

what kind of carelessness is this? He would emphasise for the shoes to be placed neatly. He would become angry at hearing noise in the Masjid or at times of meals. He liked simplicity, quietness, humility, neatness and cleanliness, and would keep such students close.

Simplicity

Hadrat Maulāna was very simple. He was a true substantiation of;

"و ما أنا من المتكلفين"

"and I am not from those who pretend";

There was no "Hadhrat" type of attitude. There were no blandishments of "Hadhrat is resting now", "Hadrat is coming now", "Hadhrat is going now, move". We had never seen a doorkeeper at Hadhrat Maulānā's door. There isn't one up to this day. His door is open for everyone, be it an 'Alim or a layman, special person or ordinary person. It his practice to easily meet and to speak gently. This was the noble habit of our Rasūlullāh ﷺ. If we have to phone and he is seated nearby, then he would easily speak immediately, and ask if everyone is well. This is despite Hadhrat Maulānā being the principal of a big institute, a famous personality and from amongst the great 'Ulamā of

India. Formalities are not part of him. Many a times, he takes off his Topī from his head and says:

"We wear this two rupee Topī. We are not accustomed to elegant Topīs and clothing. If you have knowledge then the fragrance would reach others and people would benefit. If you do not have knowledge and wear an expensive Topī, no one becomes an 'Alim in this way."

In this manner, Hadhrat Maulānā would present a practical example and promote simplicity.

Praiseworthy Disposition

Hadhrat Maulānā was always simple, neat and clean, and faraway from formalities. He would pay careful attention to cleanliness in the classrooms, student's rooms and within the four walls of the institute. He was very punctual. He would come to the Masjid before the Fajr Adhān. He was very punctual with recitation of the Noble Qur'ān, and would complete his recitation before the Fajr Salāh. He would be present at the intersection of the institute before time. Then, how could a teacher or student come late? Once Hadhrat Maulānā Sayyid Abrār Ahmed رَحِمَهُ ٱللَّٰهُ mentioned to me:

"O Idrīs! My excuses and illnesses are apparent. However the awe and punctuality of Hadhrat Muhtamim Sāhib is such that I also do not have the courage to be late."

One could then think what was the effect on the other teavgers. If a student would make a mistake or mischief and his complaint would come to the office, then Hadhrat Maulānā would never expel him the first time. He would meet out an appropriate punishment or explain to him in a wise manner and give him a chance until three times. Then, on the third time he would expel him and would say that I have learnt this principle for Sūrah Kahf;

"هذا فراق بينى و بينك"

"This is the parting between me and you"

Khilāfah and Ijāzah

Hadhrat Maulānā has received Ijāzah from approximately nine Mashāyikh. However he has not made it a means of pride, neither has he expressed it in any of his writings, neither has he made it apparent in any of his lectures. Today our condition is such that if we receive Ijāzah, then we publicise it. We boastfully mention it in our letters and lectures, and make it a means of fame.

A Sitting of the 'Ulamā in Leicester

A few years ago, a famous 'Alim of Dīn Maulānā Salīm Dhorāt Sāhib convened a sitting for the 'Ulamā of England in Leicester on the arrival of Hadhrat Muftī Muhammed Rafī' 'Uthmānī and Hadhrat Maulānā 'Abdullāh Sāhib. Many 'Ulamā attended this sitting. Both elders shed extensive light on the responsibilities of the 'Ulamā in the current conditions, specifically in England and Europe. They emphasised that 'Ulamā should do Dīnī and Islāhī work, stay far awar from fame and bring an end to internal sunbsidiary differences. One point that was specially mentioned is that wherever we go, our companions are introduced as; "he is a Khalīfah of so and so", "he is a Mujāz of so and so", and the Muftī has become so common that every Maulānā is a Muftī Sāhib, whilst Iftā and a Muftī are not for fame, it is a post of responsibility. It is the name of capability. It is not the name of a certificate on paper. In the same manner, Ijāzah and Khilāfah is the name of internal Tazkiyah (reformation) and praiseworthy qualities. It is not fame. Both elders pointed out to our weaknesses in an excellent manner and turned our attention to our responsibilities.

Pain for the Nation

Hadhrat Maulānā's travels increased after leaving Falāh-Dārayn. Invitations would come from the Madāris and different cities of India, and from other countries. Therefore, his travels would be for different reasons. He has travelled a number of times to South Africa, Europe, Canada etc. He would become restless when he would see the fragility, bad condition of society, bleakness of internal dealings, disorder of the Masājid, internal differences and anarchy amongst the Muslims. Is this our Islamic lifestyle? He would mention in his lectures incidents from Sīrah, sayings and discources of our elders and the emotional poems of the poets of Islam. In this way he would awaken the nation and teach a lesson through the excellent social standing of others, that we have stooped lower than them. He would be greatly grieved at the fights of the Masjid committees, the strictness of the 'Ulamā in subsidiary Masā'il and passing the boundaries of difference of opinion. He would mention this in an emotional manner in his Majālis (sittings). Hadhrat Maulānā's son; Hafidh Ibrahīm Sāhib collected these emotional lectures and published it in a book form, which is famously known as; "Sadā-e-Dil".

Hadhrat Maulānā keeps turning the attention of the peopke towards unity amongst the Muslims and holding firm on to the rope of Allāh سُبْحَانَهُ وَتَعَالَى. Hadhrat Maulānā mentions that today the disgrace of the Muslims is because of being faraway from the book of Allāh سُبْحَانَهُ وَتَعَالَى. Recitation (of the

Noble Qur’ān) has disappeared from the homes. Once I went to meet Hadhrat Maulānā on his arrival in London. Hadhrat Maulānā was complaining with great pain that today our Huffādh, Qurrā and ‘Ulāmā are reciting less of the Noble Qur’ān, and they are far from the way of the pious predecessors. The previous year, Hadhrat Maulānā sent a pen for me. My name was written on the one side (of the pen) and on the other side it was written;

"قرآننا يا قوم مصدر عزنا"

“The Noble Qur’ān is the source of our honour”

When I phoned to thank Hadhrat Maulānā, he first asked if I read the message in Arabic. I replied in the affirmative. Hadhrat Maulānā then said; “Spread this message in the nation”. These disgraceful situations are due to leaving out this honourable thing. May Allāh سُبْحَانَهُ وَتَعَالَىٰ bestow this nation with the divine guidance to value and connect itself with the Noble Qur’ān.

Hospitality

Many guests would come due to the fame of Falāh-Dātayn. There were students from fifteen countries studying at our Dārul-‘Ulūm at that time. Therefore, many guests would come from South Africa, England and other countries. Most of the times, Hadhrat would have food prepared at his own

house for these guests according to their status. Once my paternal aunty and uncle came from South Africa. They had come to our home in Kosamba and wanted to meet me. My uncle had heard quite a bit about the fame of Hadhrat Maulānā, and perhaps they were also related. Therefore, he really wanted to meet Hadhrat Maulānā. My brother brought them from Kosamba after 10 o'clock. They met with me and then wanted to meet Hadhrat Maulānā. I took them to the office where Hadhrat Maulānā honoured them. Whilst conversing with them, Hadhrat Maulānā took them to see the Dārul-'Ulūm. My brother was thinking that lunch would be in Kosamba, and I was thinking of bringing food from the kitchen. However Hadhrat said to me in Arabic;

اذهب الى بيتي و قل لهم أن يطبخوا دجاجة و ليعجلوا

(Go to my house, and tell them to cook a chicken and make quick.)

There could be no other opinion after this command. Therefore, I ran to Hadhrat Maulānā's home and informed the family. May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant her complete forgivness, she was a very hospitable woman. She would assist Hadhrat in all his Dīnī work. She would never complain, whilst she had small children, and there wasn't that much of lavishness in the house. However, she endured everything for he husband, and the coming of guests had become a norm. Sometimes, in a single day food other than

the normal routine, food would be prepared three times for guests. Once four guests came at 10 o'clock in the night. Hadhrat Maulānā's family had gone to sleep when the guests came searching for Hadhrat Maulānā's home. Hadhrat Maulānā was awake. After meeting them, Hadhrat asked them about meals. They said; "We left from the morning and did not find a hotel anywhere. Therefore, we have not eaten." Hadhrat Maulānā immediately went inside and informed the family; "Four guests have come who are hungry." May Allah سُبْحَانَهُ وَتَعَالَىٰ shower his mercy on this loyal woman, that she happily started cooking at 10 o'clock in the night and prepared fresh food for the guests. This is despite there being no facilities that we see today. There were no gas stoves, no fridges and no monetary affluence. All this was based on passion for Dīn and hospitality.

Wising Well for the Student and Teachers

Hadhrat Maulānā had special concern for intelligent and capable students, so that they could become individuals of work in the future. There capabilities should not be destroyed in eating, loitering and friends. He would turn their attention towards necessary commentaries and recommended books, praise them on excellent performance and encourage them. He would mention the incidents and sacrifices of the pious predecessors.

He would also treat the teachers very well. In our institutes, it is common for there to be resentment during the distribution of books for the primary classes. However, Hadhrat Maulānā would give every teacher a book according to his capability and interest in a certain subject. He would encourage some by praising them and pushing them forward. Never would he mention a weakness of a teacher to the students; in fact, he would encourage the students to appreciate their educators, serve them and build an educational and spiritual relationship with them. He would praise the one in whom he would see this good quality. I also enjoyed a good relationship with Hadhrat Maulānā Abrār Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ. Once Hadhrat Maulānā Abrār Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ placed his special Topī on my head. I became shy as I was not fit for it. However, Maulānā said; "Do not remove it from your head. Wear it, and come tomorrow to the classroom. The next day I entered the classroom. I was feeling shy. My classmates smiled when they saw the Topī. Some of the teachers were also astonished. Hadhrat Maulānā smiled when he saw the Topī when I passed the office.

The Ascent of Qirāt and Tajwīd at Falāh-Dārayn

Hadhrat Maulānā had great attachment with the Noble Qur'ān. He would get into an ecstatic mood on hearing a

Qārī reciting beautifully. tears would fill his eyes. He would personally recite with contemplation. Everyday he would come before the Fajr Adhān, make a call to the students and then sit with the Noble Qur'ān on the right side in the first Saff (row). If a student would be seated nearby then he would call for his attention and ask him the analysis of the words that were being recited. My relationship with Hadhrat Maulānā increased when I came to the third year of Arabic studies. I would sit close to Hadhrat Maulānā and if he would ask me something, then I would give an answer.

There were two classes of Tajwīd. One was with Hadhrat Qārī Muhammed Sālih and the other was with Hadhrat Qārī 'Abbās Sāhib. Tajwid was only taught until the third year of Arabic studies. There was no Imām appointed in the Dārul-'Ulūm Masjid. Anyone from amongst the students would go ahead and lead the Salāh or sometimes, someone would be sent forward. One day Hadhrat Maulānā told me; "Idrīs, prepare a list of those who recite the Noble Qur'an well so that they could lead the Salāh turn by turn. There should be someone who recites the Noble Qur'an well for Imāmat." I presented the names of approximately forty students who would recite the Noble Qur'an well. Hadhrat selected thirty students, and said; "Tell them their turn would come once a month. They should prepare and be punctual for their turn." The capabilities of these students opened up when they started leading the Salāh. Some of them would lead the Fajr

Salāh with a very attractive recital that would have an effect on the heart. Once a student of Mumabi made such a recital in the Fajr Salāh that caused Hadhrat Maulānā to weep in both Raka'āhs. Hadhrat Maulānā's condition and the Qārī's reciatal also brought me to tears. After the Salām, Hadhrat looked at me with moist eyes and said; "He has shaken the heart. I wish to kiss his forehead". Hadhrat Maulānā called the student after the Du'ā and praised him. However, the student did not stay for longer than one to two years, otherwise he would have become an excellent Qārī.

When Hadhrat Maulānā perceived the capabilities of the students then he mentioned to Hadhrat Qārī 'Abbās Sāhib; "Alhamdulillāh in our institute there are quite a few students who recite well. If they all would get together and practice weekly, then there would be more progress." Hadhrat Maulānā praised the two Qārī Sāhibs greatly. Qārī 'Abbās Sāhib mentioned it to us as we were studying by him. He made mention of having a Qirāt association, similar to the Urdu and Arabic associations. Some of us; students sat and had a meeting. A Qirāt association was formed under the name; "Anjuman Islāhul-Qur'ān".I was made the leader of it. We had to take permission from Qārī Sāhib and move forward when the first Jalsah was scheduled. Qārī Sāhib gave permission. I, accompanied by my two companions reached the office where we presented an invitation to Hadhrat Maulānā, and requested him to preside over the

Jalsah. Hadhrat Maulānā was delighted. However he said; "This name is not correct. The Noble Qur'ān needs no correction, our Qirāt and recitation is in need of correction." I then requested Hadhrat Maulānā to propose an appropriate name. Hadhrat Maulānā immediately wrote on the paper; "Lajnatul Qirā'ah Wat-Tajwīd". What to say, this name received so much acceptance that up to this day the association is running under the same name. Hadhrat Maulānā presided over the first Jalsah. He mentioned beneficial points related to reciting beautifully, and directed the student's attention to making more effort. Qārī Muhammed Siddīq Sāhib was also in our class. He was our classmate and friend. He was a quiet person. However, Allāh سُبْحَانَهُ وَتَعَالَىٰ bestowed him with a beautiful voice. There was no Jalsah or sitting of the Darul-'Ulūm except that Qārī Muhammed Siddīq Sāhib recited Qirā'ah or poetry in it. When the association was formed, and Tajwīd received special attention, then a Qirā'ah competition was scheduled annually and the students would be encouraged. Sometimes a Qāri Sāhib from outside would be invited. The Jalsah would be pleasant. Once Qārī Ahmedullāh Sāhib from Dābhel came.

Takhassus Fil-Qirā'ah, Sāb'ah and 'Asharah

When Hadhrat Maulānā saw the capabilities of the students, he intended moving forward in teaching the students Sab'ah and 'Asharah, as this is also from 'Ulūm-Qur'ān. There was no Qirā'āt-Sāb'ah in Gujarat at that time. It was during this period that Qirā'āt-Sāb'ah commenced in Dabhel, otherwise previously there was only Qirāt-Hafs there. Hadhrat Maulānā made an intention to call an expert Qārī of Sab'ah and 'Asharah, and to start this science in Falāh-Dārayn. Hadhrat Maulānā took up long journeys, and after great difficulties he found a precious pearl in the form of Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ. All these details are found in some treatises. Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ came when we were in the fourth year and approximately six months of the academic year had passed. The students would study Qirāt-'Asīm through the Riwāyah of Hafs under the two Qārī's up to the third year. It was confirmed that the fourth year class would commence Sab'ah with Qārī Anīs Ahmed رَحِمَهُ ٱللَّٰهُ. The time allocated was after 'Ishā. Our class was the first for Qirāt-Sāb'ah by Qārī Sāhib. We studied only a few pages of Shātbiyyah when the annual examinantions arrived. There was no time for Qirāt in the fifth year of Arabic studies. The other students from the third and fourth year would go to Qārī Sāhib, and some interested students would benefit from Qārī Sāhib in their free time. The desire and attention of Hadhrat Maulana, and the efforts of the honourable teacher and interested students bore fruits in two years. Alhamdulillāh, two students completed Sab'ah.

The first two Qurrā of Sab'ah

After two years of effort and sacrifice, when we reached the sixth year of Arabic studies, two students completed Sab'ah. One was Qārī Muhammed Amīn Kāthyāwārī and the other was Qārī Hārūn Sūdānī. A Jalsah took place to honour them. I was given the responsibility to administer the Jalsah. I wrote and read out an article in praise of the institute, Hadhrat Maulānā, Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّهُ and the two students. Qārī Anīs Ahmed Sāhib completed the last two Surahs in this sitting. It was a wonderful soul-nourishing scene. Qāri Muhammed Siddīq Sāhib was in our class. He did Takhassus Fil-Qirā'ah after graduating. Hadhrat Maulāna's efforts and attention remained with him and Hadhrat Maulānā assisted him right to the end in moving forward.

An Example of a Man of the Noble Qur'ān

When mention was made of Qārī Hārūn, I would take pleasure in mentioning that he had deep love for the Noble Qur'ān. He would recite the Noble Qur'ān for hours in the corner of the Masjid. He would practice all the Qirā'āt of the Qurrā-Sab'ah. He was an excellent Hāfidh and Qārī. He would recite the Noble Qur'ān for hours in the day and night. It was as though the Noble Qur'ān was his friend and he was the friend of the Noble Qur'ān. We heard Hadhrat

Maulnā praising him a number of times. Nowadays, many Huffādh and Qurrā graduate from the Madāris and Makātib. Big Jalsahs take place in their honour. However, they recite very little of the Noble Qur'ān, except a few. Yes, we get to see their expertise on the Minbars and in Jalsahs, whilst the radiance of the Noble Qur'ān is concealed in recitation in seclusion. Nowadays, the calamity of the mobile phone has further distanced them.

و إليه المشتكى!

(We complain to Allāh سُبْحَانَهُ وَتَعَالَى)

An incident regarding Qārī Hārūn Sāhib comes to mind. He had a problem with the Indian visa. Once he took permission from Hadhrat Maulānā and went to Delhi for visas. On his return Hadhrat Maulānā asked;

"يا هارون كيف وجدتهم؟ "

("O Harūn, how did you find them?")

فقال: "لا تسأل عنهم يا شيخ، كلهم أكالون بالسحت!"

(He said; "O Shaykh! Do not ask about them. All them eat Harām.")

An incident comes to mind. We were perhaps in the Mishkāt class, and were seated in the office by Hadhrat Maulānā when a student came and requested, that he does not wish to complete the 'Alim course; in fact he would want

admission in Takhassus Fil-Qirā'āt. Hadhrat Maulānā asked the reason. He said that in two to three years he would be going to another country and could not stay for such a long duration here. Hadhrat Maulānā asked; "What did you learn after Hifdh?" He replied; "Fārsī Awwal". Hadhrat Maulānā then asked; "Ok, tell me how many times in the Noble Qurān is "عذاب اليم" with a Hamzah and how many is "عذاب عليم" with an 'Ayn?" He began to think and then said; "In two places it is with an 'Ayn, and all the other places it is with a Hamzah. Hadhrat Maulānā made everyone laugh, and said; "Leave out Fārsi and learn Qirā'āt later, first learn two years of Arabic studies, otherwise one wonders what trouble you would cause if you would become a Qārī without learning Arabic." Thereafter, Hadhrat Maulānā made a rule that a student would not receive admission for Qirā'āt until he does not complete the second and third year of Arabic studies, because a Qāri should know the meaning of what he is reading. Otherwise, Salāh would become invalid and he would not even know. Truly, this was a tactical decision of Hadhrat Maulānā. Nowadays, we see many of these mistakes.

Preparing Men and Special Nurturing

Hadhrat Maulānā had connection with every science of knowledge. He wished that every student of the institute be

capable. He should understand every science. He would pay special attention to capable students, specifically those in the higher classes so that they could be of work and be deployed at correct places. He would assist everyone according to their capabilities. It was the nobe habit of Hadhrat Maulānā to call the students of the final year to his office after the annual examinations. He would explain to them the current conditions and the responsibilities of the 'Ulamā in such conditions, how to do Dīnī work in the masses, the reaction of the masses, how to serve in the Masājid and Makātib etc.

If there would be any capable student in the class and if there would be availability in Falāh-Dārayn, then Hadhrat Maulānā would give him an opportunity to serve. Alhamdulillāh, those individuals who were prepared in the era of Hadhrat Maulānā, they are involved in excellent Dīnī and academic services, just as most of the present day teachers of Fālāh-Dārayn were nurtured by Hadhrat Maulānā, for example; Qārī Muhammed Siddīq Sāhib, Maulānā Iqbāl Dewlawī Sāhib, Maulānā Khalīl Rawat Sāhib, Maulānā Yūsuf Tankārwī Sāhib, Maulānā Ahmed Tankārwī Sāhib, Maulānā Abū-Bakr Mosālī Sāhib, Maulānā 'Abdullāh Kāwī Sāhib, Maulānā 'Abdur-Rashīd Khānpūrī Sāhib and the current principal of Dārul-'Ulūm Mātliwālā; Maulānā Iqbāl Tankārwī Sāhib. There are many other capable students who are teaching books of the senior classes locally and

abroad, all of whom were nurtured by Hadhrat Maulānā. Hundreds of students are benefitting from their knowledge. All of this is Sadaqah-Jāriyah for Hadhrat Maulānā.

الحمد لله على ذلك!

[All praise is for Allāh (سُبْحَانَهُ وَتَعَالَىٰ) on this!)

Maulānā Khalīl Ahmed Rawat came to study at the institute when we were in the second year. he did not know a word of Urdu at that time. However, Hadhrat Maulānā personally saw to his studying and kept teaching him until in six years he was with us in Bukhārī.

Myself and the teachers of Dārul-'Ulūm Leicester; Hadhrat Maulānā Dāwūd Kothī Sāhib who presently teachers Bukhāri Sharīf and Janāb Maulānā Nayk Muhammed Sāhib, we were all nurtured by Hadhrat Maulānā. If one would only mention the capable students, and the services of the Noble Qur'an and Hadīth that they are involved in locally and internationally, then a book could be compiled.

و لله الحمد!

(All praise is for Allāh سُبْحَانَهُ وَتَعَالَىٰ)

Gathering Capable Teachers

Hadhrat Maulānā was always concerned about the progress of the institute. He would gather capable teachers. Many a times he would take up long journeys in search of capable teachers. One teacher would an expert in Tafsir whilst another would be an expert in Fiqh and Fatāwā, one would be an expert in Adab whilst another would be an expert in Hadīth, one would be an expert in history and politics whilst another would be an expert in Qirā'āt. Collectively they were all experts. Alhamdulillāh, through the efforts of Hadhrat Maulāna, we studied under capable teachers. From amongst them were; Hadhrat Muftī Ahmed Bemāt Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Sher 'Ali Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Sayyid Maulānā Abrār Ahmed Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Muftī 'Abdullāh Rawīdrawī, Hadhrat Maulānā Abū-Bakr Sa'īd Tarkaysarī Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Ya'qūb Gorā Tarkaysarī رَحِمَهُ ٱللَّهُ, Maulānā Ayyūb Sūrtī Tarājwī Sāhib, Hadhrat Maulānā Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Qārī 'Abbās Sāhib رَحِمَهُ ٱللَّهُ, Qārī Muhammed Sālih and others. Many of them have reached their creator. May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept their contributions, give them the best of rewards and grant them complete forgiveness. If I were to write the incidents of their contributions, then it would be too long. A ship is required for these oceans of knowledge.

Once, on the completion of the Mishkāt class, I intended to go to Dārul-'Ulūm Deoband. I expressed this to Hadhrat

Maulānā due to my relationship with him. Hadhrat Maulānā called me to the office and explained to me; "The current teachers of the institute are all the beneficence of Deoband and Madhāhir. Do not think of them to be of a low level, benefit from them. Perhaps, there you would not have the devotion you have here." I changed my mind and it was the very next year that perturbation occurred in Deoband after the centennial Jalsah.

Visits of the Great 'Ulamā

Based on the relationship of Hadhrat Maulānā, nearly every year the great 'Ulamā of India would come. We would have the opportunity to benefit from their discources and advices, and to watch them closely. Sometimes we would have the opportunity to serve them, otherwise it would be very difficult for us to have access to them. Some of the 'Ulamā worth mentioning are: Hadhrat Maulānā Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Sayyid As'ad Madanī Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Muhammed Sālim Qāsmī Sāhib, Hadhrat Maulānā Andhar Shāh Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Wahīduz-Zamān Kīranwī Sāhib, Hadhrat Muftī 'Atīqur-Rahmān Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Sā'īd Ahmed Akbarabādī رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Āftāb 'Alam Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Muhammed Mandhūr

Nu'mānī Sāhib, Hadhrat Maulānā 'Imrān Bhopālī Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Akhlāq Husayn Dehlawī Sāhib, Hadhrat Maulānā 'Abdul-Halīm Jonpūrī sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Masīhullāh Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Muftī Mahmūd Hasan Gangohī Sāhib, Hadhratjī Maulānā In'āmul-Hasan Sāhib رَحِمَهُ ٱللَّهُ, Maulānā Hārūn Sāhib رَحِمَهُ ٱللَّهُ and other great 'Ulamā of Gujarat. Alhamdulillāh, we had the opportunity to see and hear these great 'Ulamā.

Inseption of Takhassus Fit-Tafsīr

Hadhrat Maulānā had great attachment with the Noble Qur'ān as was mentioned earlier that. When we were studying the translation of the Noble Qur'an, then Hadhrat would turn our attention to the different translations and commentaries. If a point of translation or commentary would come to his mind during his recital at Fajr time, then he would inform us. When our final year was coming to the end, we heard some good news that Hadhrat Maulānā with the counsel of the teachers, intends to commence a Takhassus Fit-Tafsīr class. Then, one day our class was called to the office where this programme was presented. Alhamdulillāh there were a few capable and interested students in our class. They accepted immediately and in the very first year a well sized class was formed. Some of them are; Janāb Maulānā Muhammed Hanīf Varethī Sāhib who is

presently teaching Hadīth in SouthAfrica, Janāb Maulānā Ilyās Hathūranī Sāhib who is also teaching Hadīth in South Africa, Janāb Maulānā Muhammed Tayyib Kākosī Sāhib who is teaching books of the senior classes in his hometown. I also became ready, and three students from other institutes also joined. In this way, a class of seven students was formed. We studied a greater portion of (Tafsīr) Ibn-Kathīr by Shaykhut-Tafsīr Hadhrat Maulānā Sayyid Abrār Ahmed رَحِمَهُ ٱللَّٰهُ, some portion of (Tafsīr) Ibn-Kathīr by Hadhrat Muftī Ahmed Bemāt رَحِمَهُ ٱللَّٰهُ, Sūrah Baqarah from Baydhāwī Sharīf by Hadhrat Maulānā Shayr 'Ali رَحِمَهُ ٱللَّٰهُ. It was such a solid book that only a Pathān 'Alīm could solve it. We also studied the Sūrahs of Mufassālāt from Tafsīr Madharī by Maulānā Muftī 'Abdullāh Sāhib. Alhamdulillāh we benefitted greatly and attained some knowledge on the fine points and treasures of the Noble Qur'ān in this year. We appreciated from our hearts the capabilities and efforts of our teachers. This class also continued the next year. Maulānā Qāsim Ingar Tarkesarī was in this class. Later on, he became the son-in-law of Hadhrat Maulānā. Presently he is incharge of Masjid Abū-Bakr in Canada and he has opened an institute where he is teaching books of the senior classes, together with being the administrator. Initially he was in our class. However after the third year, he remained behind due to a journey. Maulānā Khālīl Rawat Sāhib was in our class. He joined us in the final year. Janāb Maulānā Muhammed Kāpodrawī; the son of Hadhrat Maulānā was also in our

class. In the final year he left for Jalālābād. Janāb Qārī Muhammed Siddīq Sāhib was also in our class. He took up Takhassus Fil-Qirā'āt after graduating. There were other classmates too. May Allāh سُبْحَانَهُ وَتَعَالَىٰ keep everyone safe.

Alhamdulillāh, I am teaching Tafsīr Ibn-Kathir in Jāmi'ah 'Ulūmul-Qur'ān Leicester, England for many years. Sometimes I mention the subtle academic points that I heard from my teachers, at which the students get in to an ecstatic mood. This is all the result of the efforts of Hadhrat Maulānā.

Hadhrat Maulānā's affection after the Customary Graduation

When I was in the Mishkāt class, Hadhrat Masīhul-Ummāh (Maulānā Masīhullāh) رَحِمَهُ ٱللَّٰهُ came to Gujarat, and he even stayed at Falāh-Dārayn. Hadhrat Maulānā (Masīhul-Ummah) delivered a wonderful, attractive discourse that captivated the heart. Hence, I wrote a letter to Jalalabad for Bay'ah. Hadhrat رَحِمَهُ ٱللَّٰهُ sent an affectionate reply, and said; "I am at your service." This increased my attachment. I presented myself in the blessed month, and also went to Jalalabad the next year after graduating. I met my friend; Hadhrat Maulānā Ghulām Muhammed Vastanwī Sāhib in Jalalabad. He gave me the good news; "Hadhrat Maulānā has arranged for you to teach in Dārul-'Ulūm Mātliwālā, Bharuch. It is as

though you have already been appointed, so return home quickly after ‘Id, and start preparing.” I had never imagined teaching in a Dārul-Ulūm. I did not even have the thought that Hadhrat Maulānā would show this kindness to me. When I reached home, I met Muftī ‘Abdullāh Sāhib after ‘Id, and he also informed me that they have spoken to Maulānā Ya’qūb Sāhib; the principal of Dārul-‘Ulūm Mātliwālā, and that I would have to be there on so and so day. May Allāh سُبْحَانَهُ وَتَعَالَىٰ give them the best of rewards in both worlds. Amīn!

Admonition

I was teaching the final year books in South Africa when Hadhrat Maulānā once came there. Janāb Maulānā Muhammed Varethī Sāhib and I, we were teaching at the same institute. Hadhrat Maulānā was delighted at this. However, I came England after two to three years. I was making Imāmāt and teaching in the Maktab in Gloucester. It was at this time that Hadhrat Maulānā came to England. We went to England to visit Hadhrat Maulānā. Seeing me, Hadhrat started reprimanding me; “Why have you come to England? What is in-store for you here? You were teaching Ahādīth, what have you come to eat here?” Hadhrat Maulānā was so upset that I felt ashamed in front of everyone. By Allāh, this unsettlement was based only on the relationship,

that we prepared men through great effort and (now) they leave the field of work and go somewhere else. It was through Hadhrat Maulānā's Du'ās that Allāh سُبْحَانَهُ وَتَعَالَىٰ through His grace put me back on doing service for Ahādith, and gave me place in Dārul-'Ulūm Leicester. May Allāh سُبْحَانَهُ وَتَعَالَىٰ forgive us and accept from us.

By Allah, Cetainly He is an Ocean

When I was in Gloucester, initially there was no system in the Maktab, neither was there any reasonable curriculum. I made a resolution to obtain back the lost goods. Therefore, I started making an effort with a few friends. We also started a few Arabic books in the Maktab. A few students started learning Sarf, Nahw, Riyādhus-Sālihīn and the translation of the Noble Qur'ān. It was in this period that my son Muhammed Uways completed Hifdh of the Noble Qur'ān, and Hadhrat Maulānā came to England. Examinations were underway in the Maktab. I invited Hadhrat Maulānā. Hadhrat Maulānā happily came. Hadhrat Maulānā took the examinations of the second year students, and expressed happiness. The Hifdh completion and Hadhrat Maulānā's lecture took place in Masjid-Nūr, after the 'Asr Salāh. Meals were also arranged. It was during these days that two Arab youngsters came from Iraq to Gloucester to learn the English language. They were pious and connected with the Arab Ulāmā. I invited them to my house. They conversed with Hadhrat Maulānā for a long time. Later they asked; "Is

he your Shaykh?” I said; “Yes I studied under him for ten years”. They responded; “By Allāh, certainly he is an ocean (of knowledge)”.

A Humorous Incident

After meals, I presented something sweet. At this Hadhrat said these two Arab youngsters; “Meals have not come to an end. There is something left to eat”. Then he mentioned a statement of an Arab ‘Alim;

"إن فى البطن لخلوة، لا يملأها إلا الحلوة"

(“Certainly there is a space in the stomach. Nothing besides sweetmeats fill it.”)

Testimony of an ‘Alim

Once an ‘Alim of Dīn came to Leicester. Mention was made of Hadhrat Maulānā, at which he said; “From amongst the ‘Ulamā of Gujarat, Hadhrat Maulānā ‘Abdullāh Kāpodrawī Sāhib is one such ‘Alim that converses in excellent Arabic. He has links with the Arab ‘Ulamā and he keeps a close eye on the books of the Arab ‘Ulamā. He has studied such books, the names of which we have not even heard. Truly, even today despite his illnesses, if he would come to know of a new book, then he would definitely strive to obtain it, and

also informs us. Sometimes he remembers us and sends books for us from India. Such academic interest is absent in us 'Ulamā today."

We studied more than thirty years ago; however, Hadhrat Maulānā's affection with his special students is still the same, as was in the students days. Whenever he comes to England, he definitely shows kindness, and comes to our home. May Allāh سُبْحَانَهُ وَتَعَالَىٰ reward well Hadhrat Maulānā's two sons; Janāb Maulānā Ismā'īl Sāhib and Janāb Hāfidh Ibrāhīm Sāhib for giving me the privilege to host Hadhrat Maulānā whenever he comes to England. Hadhrat Maulānā easily would take a rest at my home with simpicity. During this time, if someone would come to visit, then Hadhrat Maulānā would consider the one coming instead of his own rest. He would meet and speak to the person. If there are relatives in the city, then Hadhrat Maulānā would personally remember them, and visits them.

The Akābirīn Respecting and Honouring Hadhrat Maulānā

We have seen great 'Ulamā of India showing affection and respect to Hadhrat Maulānā. Once I was leaving for Jalalabad at the end of Sha'bān. I saw Hadhrat Maulānā at the Bharuch or Surat station with Janāb Hājī Ibrāhīm Pāryah Sāhib رَحِمَهُ ٱللَّهُ, who was the Amīr of Jamāt in South Africa. Hadhrat Maulānā asked me; "where do you intend intend to go?" I

said; “Jalālābād”. Hadhrat Maulānā said; “Very well, join us”. We are also travelling to Delhi and Deoband. Then you can go to Jalalabad.” Alhamdulillah, what better companionship could there be than this. I was delighted. We spent one night at the ‘Abdun-Nabī Masjid in Delhi. We met the Akābīrīn in Delhi. Then we went to Deoband. We stayed at the guest house of the Dārul-‘Ulūm. Then we went to Muftī Mahmūd Sāhib رَحِمَهُ ٱللَّٰهُ at the Chatah Masjid. Hadhrat Muftī Sāhib started to stand when he saw us. Hadhrat Maulānā said; “No Hadhrat, please be seated, do not endure difficulty.” Muftī Sāhib replied with a smile; “There is no strictness in the Mas’alah of standing according to us.” Then the two elders remained in conversation for a long time. Hājī Pāryah sāhib رَحِمَهُ ٱللَّٰهُ was also with. He would present gifts to the Akābirīn.

Once Hadhrat Maulānā Sayyid As’ad Madanī رَحِمَهُ ٱللَّٰهُ had a programme in Kosamba in relation to the Jami’at. The next day he was set to goto Mosali and Kosari. I had the good fortune to serve him. Hadrat Maulānā ‘Abdus-Samad Wānkānezī رَحِمَهُ ٱللَّٰهُ was also with Hadhrat (Maulān As’ad Madanī رَحِمَهُ ٱللَّٰهُ). I was a teacher in Bharuch at that time. Therefore, he knew (Maulānā ‘Abdus-Samad Wānkānezī رَحِمَهُ ٱللَّٰهُ) me. He told me; “You would also come to Kosari?” I made an excuse of not having a conveyance. He replied; “You would come with us in Hadhrat (Maulānā As’ad Madaanī’s) car”. I got ready. On the way, when we passing Tadkeshwar, Maulānā ‘Abdus-Samad Sāhib رَحِمَهُ ٱللَّٰهُ made

mention of Falāh-Dārayn. He was mentioning to Hadhrat Maulānā As'ad Madanī رَحِمَهُ ٱللَّٰهُ that Falāh-Dārayn has made great progress; however, certain individuals were troubling Hadhrat Maulānā 'Abdullāh Sāhib. Hadhrat Maulānā As'ad Madanī رَحِمَهُ ٱللَّٰهُ remarked; "When Maulānā 'Abdullāh Sāhib won't remain, all this glamour would disappear, this is the blessings of all his efforts".

I was teaching at Dārul-'Ulūm Mātliwālā after completing studies. However, the people of Kosamba included me in the committee, and I was handed the administration of the Maktab. I invited Hadhrat Maulānā to the annual Jalsah of the Maktab. Hadhrat Maulānā showed affection and came to encourage me. The Jalsah took place. Many learned people of the village were also present. One committee member stood up and introduced Hadhrat Maulānā in Gujarati. He said:

"After Hadhrat Maulānā Sa'īd Ahmed Rānderī Sāhib رَحِمَهُ ٱللَّٰهُ of Rander, it is now the personality of Hadhrat Maulānā 'Abdullāh Sāhib. He is a tactical principal that has taken his institute to the heights progress. He is a means of honour for all the Gujaratis."

Once there was a Tablighī Ijtimā' in South Africa. Hadhrat Maulānā Muhammed 'Umar Pālanpūrī Sāhib رَحِمَهُ ٱللَّٰهُ came. There was a special programme for the 'Ulamā. Meals were served after the programme. Coincedentaly I was seated

close to Maulānā Muhammed 'Umar Sāhib on the tablecloth. He aked me; "Where are you from, where did you study, where do you teach, what do you teach etc?" After listening to the answer, he said; "We would have to accept that Falāh-Dārayn Tadkeshwar has prepared individuals, we would have to accept".

We have heard the statement of Hadhrat Maulānā 'Ali Miyā رَحِمَهُ ٱللَّهُ; "The Gujaratis have not appreciated Maulānā 'Abdullāh Sāhib. He is not only an unmatched principal of Gujarat but also of all the institutes of India. He is a capable, tactical and experienced man. If he would be handed a government, then he would be able to run it with his capabilities, tacts and experiences." The good thoughts and praises of the Akābir are proofs of the capabilities, acceptance and sincerity of Hadhrat Maulānā.

فتقبل الله منه!

(May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept from him!)

Hadhrat Maulānā and (all) our teachers were people of intellect, the Du'ās and affection of whom was the glamour, beauty and soul of the institute, which did not last long.

"كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ"

"Whatever is on land will be destroyed, Except the being of your Rabb, Honoured and Exalted"

Institutes rise and remain protected through the ambition and blessings of people, and through their loss, blessings are also lost. May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant Hadhrat Maulānā and all our teachers the bliss of both worlds, special kindness, pleasure and proximity.

آمین ثم آمین!

I have briefly mentioned some points that came to mind, otherwise the reality is:

“A ship is required for this shoreless ocean”.

There are many experiences from the life of Hadhrat Maulānā that are worth following. If such incidents would to be gathered from his students and associates then a large book and excellent biography could be prepared.

Finally I make Du’ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ keep Hadhrat Maulānā with good health and grant us the devine ability to benefit from his fountain of benevolence. Āmīn!

Unmatched Administration, System of Education and Method of Nurturing of Mufakkir-Millat Hadhrat-Aqdas Maulānā 'Abdullāh Kāpodrawī

By:

Hadhrat Maulānā Muhammed Yūsuf Falāhī Tankārwī Sāhib

Shaykhul-Hadīth Dārul-'Ulūm Falāh-Dārayn, Tadkeshwar

And Khalīfah of Hadhrat Shaykh Muhammed Yūnus Jonpūrī Sāhib رَحِمَهُ ٱللَّٰهُ

بسم الله الرحمن الرحيم

It was a long-held desire to present my gratitude to my benefactor and nurturer; infact, not only my benefactor, but the benefactor of all the Falāhi brothers; in fact, the benefactor of all the Madāris of Dīn. Yes, a compassionate heart for the entire Islamic nation. However, everything has an appointed time by Allāh سُبْحَانَهُ وَتَعَالَىٰ. On the principle of "when that time comes, it can not be delayed" I am now having this good fortune.

و الحمد لله على ذلك!

[All praise is for Allāh (سُبْحَانَهُ وَتَعَالَىٰ) on this!]

I had the good fortune of staying in Hadhrat Maulānā's outstretched shadow of guardianship from the time of my admission in 1969 CE until my graduation in 1979 CE. Hadhrat Maulānā must have placed his hands on the heads of many children like myself, educated and nurtured them with his fatherly love and motherly affection, and made the strange environment of the Madrasah friendly. It would not be improper to say that he showed greater interest in the education and nurturing of every student than his own children. This caused everyone to be attracted to him.

Hadhrat Maulānā's Family رَحِمَهَا ٱللَّٰهُ

Once Hadhrat Maulānā mentioned in a lecture that it was the month of Ramadhān. Hadhrat Maulānā mentioned this to his wife. She was an extraordinary person. Maulānā Muhammed Fārūq Desai's words of condolence on the demise of Hadhrat Maulānā's wife were; "The secret to the success of Hadhrat Maulānā's administration goes back to her." Hadhrat Maulānā himself stated; "When the administration was being handed to me, I first consulted with my household that these people are thinking in this direction, I need your assistance." His wife asked; "What type of asisitance is required?" Hadhrat Maulānā responded; "Guests would come untimely and arrangements would have to be made for their meals." There were no hotels in Tadkeshwar at that time. Hadhrat Maulānā's wife replied; "Do not worry, I am ready to serve." When Hadhrat Maulānā took up the courage, then his wife fulfilled this promise in such a manner that is difficult to find such a resemblance.

It was a Madrasah, an institute, people would come from different places to visit. Then Hadhrat Maulānā's attractive personality. Therefore, ordinary and special people would keep coming. Then it was far from the good character of Hadhrat Maulānā that someone would come to the Madrasah and return without meals.

A Pleasantry

Once guests came from a specific place. Hadhrat Maulānā sent a message home that there are seven to eight guests. Hadhrat Maulānā's family prepared food accordingly. The guests came (home) with Hadhrat Maulānā. The tablecloth was laid. Everyone sat and began to eat. The guests sat without wanting to stand. Not only was their food completed, but the food of the people of the house also was over. The field was wiped out like 'Asā-Kalim (the staff of Kalīm). They swept off Karbala together with the Ka'bah. Hadhrat Maulānā's wife asked in astonishment; "The guests were quite hungry? The children's food is also gone." Hadhrat Maulānā smiled and said; "They were from so and so place." Hadhrat Maulānā's wife replied: "Had you informed in advance (that they from so and so place), then I would have prepared food accordingly."

Sometimes guests would come when Hadhrat Maulānā would lye down for siesta in the afternoons after meals. It would mean that the guests have not eaten meals. Hadhrat Maulānā's wife would prepare fresh food and feed the guests. May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant her the best of rewards and a lofty stage in Jannatul-Firdaws. Āmīn!

I was mentioning the incident of affection with the students. Hadhrat Maulānā mentioned to his family; "Where would

these foreign students go? We should arrange for their Iftār." Hence, Hadhrat Maulānā's wife would prepare for them Iftār according to the Indian tradition in which there would be Samoosas, fritters, custard etc. Hadhrat Maulānā would call for the platter in the Masjid and would personally make Iftār with these students. Where would someone remember home when he would find such a compassionate nurturer.

Coarseness and Softness, Both are Valid

Hadhrat Maulānā would never overlook on the matter of nurturing. No matter who it would be, he would discipline and nurture with good reasons. Let me mention my own incident. I would frequently fall ill. Every month or second month I would fall ill. I was a substantiation of "flu, cold, cough is our national symbol". I became ill, and four days passed. I wanted to take leave and go home, and return after treatment. The most difficult phase was that of taking leave. Allāh سُبْحَانَهُ وَتَعَالَى granted Hadhrat Maulānā such awe that those wanting permission would go close to the office and return. If they would to take up the courage and go to the office, then they would receive an answer that would leave them speechless. The student would return. I would also take up the courage and go to ask for leave. Hadhrat Maulānā would ask; "What happened?" I would say; "I am

sick.” Hadhrat Maulānā would advise to get medication. I would say; “I would want to go home.” Hadhrat Maulānā would ask; “Do the people of Tadkeshwar fall ill or not?” I would reply in the affirmative. Hadhrat would then ask; Do they all come to your village; Tankaria for treatment.” What answer could ther be besides; no. Hadhrat would then say; “You should also get medication from here, you would recover. “

There was affectionate nurturing in this, that if a student would go home then he would be cut off from the Madrasah environment for a number of days and the effect of this would be nothing but resentment. it would take a number of days for him to settle when he would return. Then, greater effort is required to recover the missed lessons, which is not obtained. It is highly possible that he becomes resentful and leaves, and stops studying. This was the secret we did not understand at that time. Hadhrat Maulānā would make all the effort that the students do not leave the environment of the Madrasah and remain in their work.

Intelligence and Discernment

Allāh سُبْحَانَهُ وَتَعَالَىٰ bestowed Hadhrat Maulānā with a great portion of knowledge, understanding, intelligence and discernment, which a nurturer greatly needs. It was Hadhrat Maulānā’s second nature to see the content throught the

envelope. It was very easy (for him) to make out in one glance who, how, of what work. He would not have to deliberate about it. Such tact and farsightedness that the vision leads to the correct result. These qualities were the secrets to the success of his administration.

A Pleasantary

A student enters the office. The signs of weakness and feebleness are apparent. He is suffering from yellow jaundice, walking slowly, with great difficulty he takes a seat, he doesn't have the strength to speak. Hadhrat says; "What happened?" He says; "I am suffering from jaundice, I am on treatment for many days but I am not recovering. The effects of jaundice are also apparent on my hands." Hadhrat Maulānā keeps looking at the student for a few minutes. After some time Hadhrat Maulānā calls the supervisor and says; "Take this student to the pond, get soap from the room and make him perform Wudhū thoroughly. Rub and wash his hands and mouth. He is sick from a few days. He would become fresh when he washes his hands and face. He would feel lightness." Hadhrat Maulānā says this and becomes involved in his work. Now it is the supervisor and the student. The supervisor is trying to lift him and he does not want to stand. The supervisor insists and the student refuses. Hadhrat Maulānā says after some time; "Go, what's

the matter?" The student starts feeling ashamed. Hadhrat says; "Do not deceive, do not lie, you do not have jaundice. You have put up a pretence in order to go home. Make tawbah and never do this again." Hadhrat Maulānā would mention; "I looked at him carefully. There were no sign of weakness on his body, specifically the two parts of his pockets where the hands are inserted were yellow. I made out that all this is the yellowness of turmeric. He must have inserted his turmeric hand in the pocket. It did not come to his mind but Allāh سُبْحَانَهُ وَتَعَالَى presented his pocket as witness to his lie." However, this is not the work of everyone.

Another Pleasantry

An incident is written regarding students deceiving teachers. One day the students had a meeting that today there should be off from lessons. They made a plan that when the teacher would come, then one after another we would say; "Hadhrat what is the matter that your mood is looking low. You look weak, are you ill?" The teacher had a good breakfast and came all well from home. He entered the class and did not even take a seat when the students started visiting him according to the plan. The teacher kept rejecting, and the students kept insisting that something is wrong. Finally the teacher thought that he was truly ill, and left for home. His wife asked; "What happened, you just left

to return?" He said; "Don't ask, I am not feeling well, I am lying down for a little while, cover me with a sheet." The wife said; "Say as to what happened." He told her the incident of the students visiting him. The wife laughed and said; "The students wanted off from the lesson. They played this trick and sent you home." Truly, it is not the work of such simple people to nurture and teach students.

There are so many incidents regarding Hadhrat Maulānā's teaching and nurturing that a seprerate book is required. It is only Hadhrat Maulānā's share, the courageous manner in which he spent twenty-seven years of his administrative era and the strength that he showed in very unfavourable conditions. This subject came on the pen so I wrote a little about it, otherwise presently there isn't a need, neither advisability, an indication is sufficient.

The sciences of Recognising Men

Hadhrat Maulānā is incomparable when it comes to recognising men. Therefore, in his administrative era, when there was a need for a teacher, then he would not sit at home and wait; in fact, he would travel the whole of India. He would meet the men at the Marākiz and Madāris, and present his need. Hence, in relation to the department of Tajwīd and Qirā'āt, the passion for teaching Qirā'āt-Sāb'ah and 'Asharah was raging in his heart. He travelled to

Deoband, Saharanpur, Aligar and Lucknow. Wherever there was a person of this science, then he would personally go there. He kept searching until he found the personality of Qārī Anīs Ahmed Khān رَحِمَهُ ٱللَّٰهُ. Qārī Sāhib was a teacher in Madrash Furqāniyyah, Lucknow. He would reside in the room of a small Masjid. When the request was placed before him, he said that a few students would be ready, then he could come. However, the conditions were that he would not lead Salāh, deliver the Jumu'ah Khutbah and recite in the Jalsahs. He refused all the things by which a Qārī is recognised, neither could he recite the Noble Qur'ān in Tartīl. However, Hadhrat Maulānā made out that this person is an expert in his field. Therefore, he accepted all the conditions. Qārī Sāhib had full freedom when he came, and he was allowed to teach according to his disposition. Qārī Sāhib had a very delicate temperament. He would teach how he wants and whom he wants. However, Hadhrat Maulānā did not restrain him in this matter at all, neither that a class of Sab'ah and 'Asharah should complete every year. Presently, it is rare to have a principal with this mentality; however, Hadhrat Maulānā's vision was scoping that this man would do work. Hence, Qārī Sāhib prepared a team in a short period; the head of whom is Janāb Qārī Muhammed Siddīq Sāhib. Through the combined sincerity of Hadhrat Maulānā and Qārī Anīs Sāhib رَحِمَهُ ٱللَّٰهُ, this heavenly tree has now become a substantiation of;

"أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاء"

"its roots are firm and its branches are in the sky"

An Important Point

However, no one is invited or encouraged to follow Hadhrat Maulānā in this matter. Yes, the one who has this degree of recognition of men, he should not interfere with such people. Qārī Sāhib رَحِمَهُ ٱللَّهُ was excused due to his natural delicateness. Therefore, the educators should also not follow Qārī Sāhib رَحِمَهُ ٱللَّهُ.

هذا ما عندي والله أعلم بالصواب!

[This is what I have. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) knows best what is correct]

Divine Assistance

Divine assistance would be with Hadhrat Maulānā, as he would remain in search for teachers. A relating incident is that of the appointment of Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّهُ. After graduation, the desire to continue to study brought Maulānā Dhulfiqār Ahmed رَحِمَهُ ٱللَّهُ back to deoband. It was after a few days that he saw in a dream where someone said to him; "Dhulfiqār, there is a Madrasah in Gujarat that a person runs. When he calls you

then proceed and remain there”. The next day the principal of Falāh-Dārayn, Hadhrat Maulānā ‘Abdullāh Kāpodrawī reached Deoband. It was through the intermediary of Maulānā Arshad Madanī that Hadhrat Maulānā Sayyid Dhulfiqār Ahmed رَحِمَهُ ٱللَّٰهُ was appointed. He firmly settled in the position he was allocated. He proved to be of great assistance to Hadhrat Maulānā in the matters of administration. These two scholars had such tact and foresight that it was famous amongst us; the students that if they would be made the prime ministers of the state, then they would take care of it.

Takhassus Fil-Ihtimām

Hadhrat Maulānā had such insight in administrative matters that if the department of Takhassus Fil-Ihtimām would be opened, then people would come to know what administration is. Presently the discord that is erupting in the Madrasahs in relation to this position would have been curbed to a great extent. However, someone would think of this opinion of mine to be based on emotions and love. Therefore, I present written proof for it.

Hadhrat Maulānā Sayyid Siddīq Ahmed Bāndwī رَحِمَهُ ٱللَّٰهُ came to the Madrasah on Thursday 24 Jumādal-Ūlā 1403 A.H, 10 March 1983 CE. An excerpt of his impressions is presented below, based on his inspection of the Madrasah:

بسم الله الرحمن الرحيم، نحمده و نصلى على رسوله الكريم"

Today, Saturday 24 Jumādal-Ūlā 1403 A.H we had the honour of visiting Falāh-Dārayn, Tadkeshwar. We found many such things in this Madrasah, which are presently absent in the Dīnī Madāris. The administrators and teachers of the Dīnī Madāris should come here and stay for a few days to learn the etiquette of doing work. (To the end)"

Truly, Hadhrat Maulānā could have written a separate book on this topic based on his experience. A number of times we requested Hadhrat Maulānā to write such incidents. However, it was not destined (for him) to pick up the pen and take a step in this path, otherwise this would have been a great treasure serving as a lighthouse for those to come.

Invitations to Universal Personalities

During his administrative era, Hadhrat Maulānā paid special attention to developing self-confidence in the students, to remove their hearts to be awe-stricken. They should be able to do the work of Dīn with ambition in any region of the world. They should have concern for their reformation and toghether with having knowledge, they should also practice. To fulfill this feeling, Hadhrat would occasionally invite Mashāyikh of India and other countries. The students would be honoured to see these intellectual personalities. Hadhrat

Maulānā would take the guests to the classrooms to inspect the educational system. The guests would ask questions to the students. The students would answer. In this manner, Hadhrat Maulānā would remove from hearts of the students being awe-stricken. Then, he would benefit from their beneficial counsel and adopt it in his educational system. The students would also have the opportunity to benefit from the knowledge of these personalities through their lectures.

It is apparent for ambitions to be high after meeting national and international intellectual personalites. Many avenues of writing, speaking and interacting open up. These things are related to experience. By the coming of these scholars, a student selects his favourite personality. The student selects the institute from where these personalities come, and he finds guidance to continue his journey of knowledge after completing his studies. Regard is given to building an Islāhī relationship with a Shaykh of Tarīqah, with whom he finds suitability. In relation to this, I wish to present a few written impressions of the people of knowledge, that sheds light on the administrative and educational system of Hadhrat Maulānā.

I would like to commence with the pure words of the blessed personality, with whose blessed hands and accepted Du'ās, the foundation of the Madrasah building was laid, the

blessings of which are seen to this day and would remain forever, ان شاء الله تعالى (Inshā-Allāh).

"بسم الله الرحمن الرحيم

Today on the 10th Rabī'ul-Awwal 1404 A.H, I had the honour to visit Madrasah Falāh-Dārayn, Tadkeshwar. I have an old and friendly relationship with this Madrasah. I had the honour of coming here a number of times. However, this time, I came to know of its progress and expansion. It has brought great happiness to me. May Allāh سُبْحَانَهُ وَتَعَالَىٰ bless the founders, helpers, assistants, educators and students, and may He keep this flower garden budding and blossoming, that this is in the true meaning a garden of knowledge. I have seen students of different levels intellectually and apparently. I have heard the lessons. I am contented and pleased with what I have observed and heard. I came to know of the efforts of its teachers, specifically of its worthy and sincere principal Maulānā 'Abdullāh Kāpodrawī Sāhib. May Allāh سُبْحَانَهُ وَتَعَالَىٰ protect it from the evil eye and from all types of evil. Maulānā Mu'īnullāh Sāhib; the vice administrator of Nadwatul-'Ulamā is also with me. He also shares these impressions."

(Hadhrat Maulānā Sayyid Abul-Hasan 'Alī Nadwī رَحِمَهُ ٱللَّهُ,
Administrator of Nadwarul-'Ulamā, Lucknow)

In the same manner, Hadhrat Muftī 'Atīqur-Rahmān 'Uthmānī Sāhib رَحِمَهُ ٱللَّٰهُ also had an old relationship with the Madrasah, that remained to the end. Hence, Muftī Sāhib would often come to the Madrasah. Hadhrat Maulānā would request Hadhrat Muftī Sāhib to ispect the educational system. Hadhrat Muftī Sāhib would inspect it with pleasure. He would have his Majlis for the teachers and students. Everyone would have the opportunity to benefit from Muftī Sāhib's knowledge. His impressions are presented below:

"Today Maulānā 'Abdullāh (Kāpodrawī) Sāhib took us to see the general departments of the Madrasah. It is worth mentioning that present day needs have been fully accommodated in its Dīnī curriculum. English is taught together with Dīnī books and the students of the primary classes learn mathematics, geography, history, general knowledge and other subjects together with the Dīnī course."

Hadhrat Muftī ('Atīqur-Rahmān 'Uthmānī Sāhib رَحِمَهُ ٱللَّٰهُ) came once again on 9 Rabī'ul-Awwal 1396 A.H corresponding to 10 April 1976 CE. Hadhrat Muftī Sāhib writes:

"I came to know of the progess of Madrasah when meeting the teaching and students. Māshā-Allāh, all the work is neat. The students have reliable capabilities and the efforts of the teachers are praiseworthy. Sincerity and practice, excellent

administration, desire to sereve, every aspect is praiseworthy."

Hadhrat would not only invite personalities of the Dīnī Madāris but would also invite the professors of colleges, and would take them to inspect the English department. We present one such inspection:

"On the encouragement of the trustees of the Madrasah, the honourable principal through his foresight and according to the demands of the current times has also arranged for the teaching of English, mathematics, history, geography, together with Dīnī knowledge. I tested the students and found them to be quite good in English. The principal has also gathered excellent books in the library. It's pleasing to see the buildings, cleanliness and administration of the Madrasah."

(Professor Murtādhā Husayn Qurayshī, 19 October 1968 CE)

Hadhrat Maulānā had strong links with Hadhrat Maulānā Wahīduz-Zamān Kīrānwī رَحِمَهُ ٱللَّٰهُ in relation to the department of Arabic literature. Hadhrat Maulānā Nūr Muhammed Sāhib, who was one of the senior students of Hadhrat Marhūm (Maulānā Wahīduz-Zamān Kīrānwī رَحِمَهُ ٱللَّٰهُ) served at the Madrasah. It was the fruits of his efforts that the Madrasah obtained Hadhrat Maulānā Muhammed Iqbāl

Dewlāwī Sāhib, who is presently doing active work. In relation to this, Hadhrat Maulānā would invite Hadhrat Maulānā Wahīduz-Zamān and, he (Maulānā Wahīduz-Zamān) would offer counsel for the progress of this department. Have a look at one of the inspections in this regard:

"Dārul-'Ulūm Falāh Dārayn is one of the selected Islamic institutes to have obtained a special rank in its level of education in a very short period. I had the opportunity to first visit this great academic institute on 20 Jumāduth-Thānī 1394 A.H, corresponding to 11 July 1974 CE. I had brief and prolonged encounters with the students and educators in different sittings. I also had the chance to attend to the classrooms and question the students on different subjects. With the grace of Allāh سُبْحَانَهُ وَتَعَالَىٰ, I found all that was the voice of my heart here. The system of the classrooms, the teaching interest of the educators and extraordinary effort on the students, reasonable arrangement for the education of small children and special nurturing, cleanliness, neatness, punctuality, mutual relationship of the educators, these are all the distinctive features that are generally not found. "

[(Hadhrat Maulānā) Wahīduz-Zamā Kīrānwī رَحِمَهُ ٱللَّٰهُ]

Hadhrat Maulānā kept a watchful eye on the curriculum of the Madāris. He would get the curriculums of the different Madāris of India and other countries. In relation to this, Hadhrat Maulānā once invited Maulānā Sā'īd Ahmed Akbarabādī رَحِمَهُ ٱللَّٰهُ who had great insight in this matter, (and he was a member of the Shūrā of Dārul-'Ulūm Deoband). Hadhrat Maulānā also invited all the principals and Shaykhul-Hadīth's of approximately all the Madāris of Gujarat. A general and special Majlīs (sitting) was convened. The impressions of Hadhrat Maulānā Sā'īd Ahmed رَحِمَهُ ٱللَّٰهُ were:

"There is no doubt that the educators play a great role. They have full command of their respective sciences, are very sincere, hardworking, devoted and well mannered. The principal; Janāb Maulānā 'Abdullāh Sāhib is a high ranking far-sighted 'Alīm. There is no doubt that Dārul-'Ulūm Falāh-Dārayn is an exemplary external and internal place of studying."

[(Hadhrat Maulānā) Sa'īd Ahmed (Sāhib) Akbarabādī,

10-11-1975 CE]

Generally, the people of knowledge come and leave quickly. One derives blessings from them; however, the benefit that is received when they stay over is not attained. Taking this

in to account, Hadhrat Maulānā Burhānud-Dīn Sanbhalī Sāhib (of Nadwatul-'Ulamā, Lucknow) was requested to stay over for two days, so that he can calmly observe every department, meet and sit with everyone, and reach a resolution regarding the educational system. We present his impressions in this regard:

"I had the honour to visit Dārul-'Ulūm Falāh-Dārayn, Tadkeshwar, District Surat, Gujarat on 18 Rajab 1401 A.H. I am greatly thankful to the educators and students, specifically the principal Janāb Maulānā 'Abdullāh Sāhib for the kind treatment during my two day stay.

فجزاهم الله أحسن الجزاء!

It would be great ingratitude not to acknowledge the efforts of the administrators and the principal in the ascendance and distinction of the Madrasah. Every aspect of the Madrasah is indebted to their constant hard work and sincere efforts."

[(Hadhrat Maulānā) Burhābud-Dīn (Sanbhalī Sāhib)]

Hadhrat Muftī Mahmūd Hasan Sāhib رَحِمَهُ ٱللَّٰهُ was exemplary in his judicial acumen, wit and repartee. Hadhrat Maulānā was in search of an opportunity for the Madrasah to be honoured with Muftī Sāhib's arrival, so that the teachers and

students could spend some moments with him. Hence, Muftī Sāhib came. Have a look at a concise impression:

"This lowly one came to Madrasah Falāh-Dārayn. Māshā-Allāh, I am greatly pleased with the affairs of the Madrasah. Generally, the students are hardworking, the environment is suitable. I asked some of the students academic questions. They gave excellent answers."

[(Hadhrat Muftī) Mahmūdul-Hasan (Sāhib), 28-5-1401 A.H]

The head of department of Qirāt and Tajwīd at Jāmi'ah Islāmiyyah Ta'līmud-dīn Dabhel; Janāb Qārī Ahmedullāh Sāhib, his techer; Qārī Kāmil Sāhib رَحِمَهُ ٱللَّٰهُ had come to Dabhel. Hadhrat Maulānā would be in search of such people. Therefore, he considered the occasion opportune to invite Hadhrat Qārī Sāhib Marhūm (Qārī Kāmil Sāhib رَحِمَهُ ٱللَّٰهُ). Qārī Sāhib inspected the department of Qirā'āt, as well as other matters of the Madrasah. His impressions are presented below:

"We have come to this Jāmi'ah on the invitation of Janāb Maulānā 'Abdullāh Sāhib; the prinicipal of Dārul-'Ulūm Falāh-Dārayn. We are greatly pleased wih the administration of the Madrasah. We found the students and teachers to be very courteous. Janāb Muhtaram Maulānā 'Abdullāh Sāhib has a very lofty academic approach. His

efforts are praiseworthy, that the Jāmi'ah has made great progress in such a short period."

(Qārī Muhammed Kāmil Sāhib,

11 Jumadath-Thānī 1399 A.H)

'Ilmun-Nafsit-Tarabwī is a special science in which methods of teaching are adopted according to the psychology of students. This brings ease for both parties. The teacher proves to be beneficial in the field of teaching and the student finds it easy to acquire knowledge. Hadhrat Maulānā kept an eye on this. He gathered books on this subject and he was aware of the people of this science. Hence, Hadhrat Maulānā convened an educational seminar at the Madrasah where he invited an expert of this science; Hadhrat Maulānā Nadhrul-Hafīdh Sāhib of Nadwatul-'Ulamā. His impressions are presented below:

"I have always heard praises of Falāh-Dārayn since its inception. Therefore, it was my desire to perfume my mind with the sight of this lush garden. Ultimately Allāh سُبْحَانَهُ وَتَعَالَى granted the opportunity, that the principal of Dārul-'Ulūm Falāh-Dārayn Janāb Māulānā 'Abdullāh Sāhib invited me on the pretext of saying a few words in front of the students and teachers on the topic of 'Ilmun-Nafsit-Tarabwī at the educational seminar.

[(Hadhrat Maulānā) Nadhrul-Hafīdh Nadwī,

10 Rajab 1404 A.H,

Corresponding to 11 April 1984 CE]

It was the result of Hadhrat Maulānā's excellent teaching and nurturing that Allāh سُبْحَانَهُ وَتَعَالَىٰ created place for the Madrasah in the hearts of people, specifically the curriculum of the Arabic department that was exactly like that of Nadwatul-'Ulamā. The Madrasah had excellent acceptance in this area. Hence, the government made a resolution to include the Arabic language in the curriculum. There was now a need to compile books for the curriculum, so Maulānā Muhammed Surtī Sāhib (who was the governor of Gujarat at that time) offered counsel that they come to Falāh-Dārayn. He sent a group of professors to the Madrasah. Hadhrat Maulānā welcomed them and offered them beneficial counsel. They stayed at the Madrasah for three days and did (their) work with ease of mind. Have a look at their impressions:

"Today, when the 'Ulamā are victims of a superiority complex, and they look at the masses and people who have a non-Shar'ī way of thinking with different eyes, contrary to this, the teachers of this Madrasah have adopted the Islamic manners angle of humility. From the senior administrator

and principal; Janāb Maulānā Muhammed ‘Abdullāh Sāhib right up to one of the unknown teachers of the Maktab, all of them are of humble disposition. The ‘Ulamā-Kirām assisted us in every way and were always involved in our work. They have guided us on every step.

Doctor Sabūr ‘Abbāsī Sāhib, 30 September 1984 CE)”

“Myself, Doctor Ja’far Husayn Lālī Sāhib, Doctor Muhammed Sabū ‘Abbāsī and Professor Farīd Shaykh, we had the opportunity to spend three days with the students and educators in relation to the Arabic textbooks of the twelfth grade. The new information that we received through the assistance of Maulānā ‘Abdullāh Kāpodrawī Sāhib, the strength that our work received, this is a great portion of his academic capabilities. We are greatly impressed by his sincerity, love and good character. Where would one find such sincerity, humility and vigour in this selfish world?

His eyes are on success in Dīn and the world. Wherever he finds goodness’ however he finds it; he accepts it, in his attempt to enhance the institute. Our (nwgative) mindset about Dīnī Dārul-‘Ulūms has left our heart and minds all at once, after seeing this Dārul-‘Ulūm. His (Maulānā ‘Abdullāh Kāpodrawī Sāhib’s) institute is striving to close the gap of difference between Dīn and the world, and the ‘Ulamā here are always guiding him in their attempts to close this gap.”

[(Professor) Allāh Baksh Shaykh, 30 September 1984 CE]

We present an important inspection of the founder of the Fiqh Academy; Janāb Qādhī Mujāhidul-Islām Qāsmī رَحِمَهُ ٱللَّٰهُ. I believe that Qādhi Sāhib's impressions hold the position of authority:

"I was honoured to visit Dārul-'Ulūm Falāh-Dārayn. I saw the buildings, classrooms, boarding, library and annual examination papers. I also took oral examinations of the students. I sat in the Majlis of the teachers and benefitted. I could now give testimony with full insight that this institute is on a very lofty level in its education. Seeing this, one feels contented that Inshā-Allāh the knowledge of Dīn would remain alive in India. The Madrasah is fortunate to have well capable teachers and a far-sighted principal, otherwise in this era of drought of men, many old Madāris are also the victims decline. The reason is that they do not have capable men. May Allāh سُبْحَانَهُ وَتَعَالَىٰ protect (this Madrasah) from the evil eye. This Madrasah is a reality, that it proved to be happiness for the heart and a light for the eyes.

[(Hadhrat) Maulānā Mujāhidul-Islām Qāsmī (رَحِمَهُ ٱللَّٰهُ)]

On 2 Sha'bān 1404 A.H, corresponding to 5 April 1984 CE the Madrasah was honoured with the arrival of

Muhaddithul-‘Asr Hadhrat Maulānā Habībur-Rahmān A’dhamī Sāhib رَحِمَهُ ٱللَّٰهُ. Hadhrat Maulānā would be in search of such occasions. Hadhrat Maulānā had him to complete Bukhārī Sharīf. He presented his valuable impressions in writing, which are presented below:

“I arrived at Tadkeshwar on 14 Rajab 1406 A.H. I had the honour of seeing Jāmi’ah Falāh-Dārayn. I took part in the completion of Bukhārī Sharīf. I also understand it to be an honour to read the final chapter of Sahīh Bukharī, thereby completing the lessons of Bukhārī for this year. I am pleased with the buildings and system of the Madrasah. I have also seen good governance in the administration. I found the educators and students enthusiastic in seeking knowledge. If the administrators, educators and students continue their work in this manner, then Inshā-Allāh the Madrasah would progress and have even greater acceptance, and would prove to be a very beneficial institute for the Ummah.

[(Hadhrat Maulānā) Habībur-Rahmān A’dhamī (Sāhib رَحِمَهُ ٱللَّٰهُ)]

Hadhrat Māulānā Sayyid ‘Abdul-Gaffār Nadwī was not a famous personality; however, he was an extraordinary person. He did the work of Jamāt together with Hadhrat Maulānā Ilyās Sāhib رَحِمَهُ ٱللَّٰهُ, the founder of the Tablīghī Jamāt. He was the companion of Maulānā Sayyid Abul-Hasan ‘Ali

Sāhib and had great insight in Nahw and Sarf. In this regard, Hadhrat Maulānā 'Ali Miyā Sāhib رَحِمَهُ ٱللَّهُ called him to Nadwah. Fortunately, he came to the Madrasah. We present below his complete but concise impressions:

"I was honoured to visit Dārul-Ulūm Falāh-Dārayn on 18 Jumādal-Ūlā 1407 A.H. I had a look at all the classes. The teachers honoured me. All the stuents shook hands with me, under whose feet the angels spread their wings. Expiation of sins is hoped for, by shaking their hands.

ذلك فضل الله!

[That is the grace of Allāh (سُبْحَانَهُ وَتَعَالَىٰ)]

The excellent administration, good mannerism, and excellent educational and nurturing system are praiseworthy. One student gave a spontaneous answer to my Nahwī question, this contented me greatly. Certainly, the excellent efforts of Hadhrat Maulānā 'Abdullāh Sāhib are accepted by Allāh سُبْحَانَهُ وَتَعَالَىٰ. May Allāh سُبْحَانَهُ وَتَعَالَىٰ through His kindness grant this institute and its associates with greater divine guidance to do good. Āmīn!

[(Hadhrat Maulānā) 'Abdul-Gaffār Nadwī (sāhib رَحِمَهُ ٱللَّهُ,)

18 Jumādal-Ūlā 1407 A.H,

corresponding to 20 January 1987 CE]

Hadhrat Maulānā Sa'īd Ahmed Pālanpūrī; the Shaykhul-Hadīth of Dārul-'Ulūm Deoband would be invited on the occasion of the annual examinations, when he was teaching at Madrasah Ashrafiyyah. He would diligently conduct the examinations. Hadhrat Muftī Sāhib also took my examination of the first year of Arabic studies. He enjoys a friendly relationship with Hadhrat Maulānā, that is intact up to this day. Most probably, he had come on the occasion of the annual Jalsah. His impressions were:

"I came here some time ago In this period, the institute has progressed and moved a hundred steps forward. We are thankful to Allāh سُبْحَانَهُ وَتَعَالَىٰ for this. All this is the marvel of the excellent efforts, elevated thoughts and great resolution of Ra'īs-Jāmi'ah Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib. This garden of divine grace is an honour for Gujarat."

[(Hadhrat Maulānā Mufī) Sā'īd Ahmed (Sāhib) Pālanpūrī

5 Sha'bān 1411 A.H,

corresponding to 21 February 1991 CE]

Cleanliness and Neatness

Hadhrat Maulānā in his disposition is very clean, that although his attire is simple but it is clean and neat. One

would never see any dirt or spot on his clothing. Beautiful mannerism, handsome feautures, white attire and a scarf, as though an angel is walking. Although this was his disposition, he would want to see cleanliness in the environment amongst the teachers and students. He would want everyone to blend in Islamic culture. He would want the attire to be according to Sharī'ah. Due to this, he kept an eye on the students trimming their hair. No one could come to Madrasah with dirty clothing. He would immediately return the person to change their clothing. There was an effect of his nurturing on the students. It was a norm to change clothing twice a week. On Tuesdays, the atmosphere would be like that of Friday. The students would make Ghusl, wash and change their clothing, and would make an effort to remain clean and neat. As a result of the Nurturing of Hadhrat Maulānā, the teachers would also keep a check in their respective classrooms on the student's nails, hair and clothing.

It was necessary for everyone to place their mattresses in the sun and spray insecticide in the rooms on Friday. Hadhrat Maulānā would then inspect every room. It was famous amongst us that whenever Hadhrat Maulānā would enter a room then an insect would come pay a visit. At this, Hadhrat Maulān would reproach that; "What type of cleaning was done? These bedbugs are moving around!" It was due to this concern of Hadhrat Maulānā that with the

grace of Allāh سُبْحَانَهُ وَتَعَالَىٰ, there was never a bedbug outbreak in the hostel, as normally is the case in such dwellings. Hadhrat Maulān would become upset at drying washed cloths and lungis in front of the rooms. There were special places where clothing had to be dried. He would emphasise that cloths should be washed and dried there.

Teaching and Nurturing

Just as Hadhrat Maulānā would invite intellectuals from all over the country to visit the Madrasah, so that the students could receive motivation to study, in the same manner, he would personally conduct a Majlis occasionally. He would encourage the students to move forward in studying and practicing. The manner would be so effective that everyone's battery would be charged. The students would make a new resolution after his Bayān. This would cause them to practice actively. Hadhrat Maulānā would advise them to be punctual. He would personally come for Salāh before the time, and on his one call, the students would leave their beds and proceed to the Masjid. Hadhrat Maulānā would keep a watchful eye on those who would delay to come for Salāh. He would keep a check on everyone of them.

A Pleasantry

Hadhrat Maulānā enquired about a student. He was not in the Masjid. Hadhrat Maulānā sent the supervisor to the room. He found the room to be closed and locked from outside. Hadhrat Maulānā personally went to the room. He had the lock opened. All the bedsteads were empty. The sheet of one bedstead was only hanging a little. Hadhrat Maulānā asked the supervisor to lift the sheet. The student was found to be sleeping on a bed under the bedstead. Then whatever had to happen happened. However, Hadhrat Mauānā's concern and acquaintance with the tricks of the students is noteworthy. Subhānallāh, it is not for everyone to deal with this nation of the student!

Hadhrat Maulānā would also come to Marasah before time. He would stand at the intersection and reproach the students who would come late. Sometimes, he would take a round around the classrooms. If the educators would come late, then he would reproach them in a fine manner. He would say; "I was passing and I saw that you were still not here. I thought let me listen to to the students's lesson for a few minutes." Hadhrat Maulānā would actually start listening to the lesson. If the teacher would be on leave then Hadhrat Maulānā would call the students to the office and listen to the lesson. He would give details about the author, mention the commentaries and footnotes of the book, and give such details on this science that one would think that he is an expert in this field. He would keep an eye on the

books of every science; be it Hadīth or Tafsīr, Fiqh or Sarf and Nahw or Tajwīd. He would keep an eye on the old books that were published, what is being published currently and where is it being published. This is continuing up to this day. Hadhrat Maulānā's personal library bears testimony to this. There are such rare and scarce books in this library on every science, that are seldomly found in the libraries of big Madrasahs.

Majma'ush-Shaykh 'Abdullāh Al-Kāfodrawī

Hadhrat Maulānā had a great concern for the protection of these books, as he mentioned in the sitting at Jāmi'ah Qāsmiyyah Kharod, that he had seen with his own eyes books being destroyed. The people of later times did not understand the value of this valuable treasure and books remained in boxes for a long time. Finally it became a gift for the termites, and loads of boxes were gifted to the river. Hadhrat Maulānā repeatedly expressed this. Ultimately a desire came into the heart of Hadhrat Maulānā Muhammed Hanīf Sāhib; the Shaykhul-Hadīth of Jāmi'ah Qāsmiyyah Kharod. He relieved Hadhrat Maulānā. The committee members of the Madrasah gifted a portion of the land within the boundaries of Dārul-'Ulūm Kharod. Muhtaram Shaykhul-Hadīth directed the attention of the wealthy people towards this noble work. Hence, in a very short

period, a grand building came up under the name of "Majma'ush-Shaykh 'Abdullāh Al-Kāfodrawī". All of Hadhrat Maulānā's books were moved from Kapodra to Kharod. The library opened doors on Saturday 25 November 2017, corresponding to 5 Rabī'ul-Awwal 1439 A.H. Ulamā from all over Gujarat attended the opening ceremony. Hadhrat Maulānā personally attended the ceremony despite his severe weakness. He delivered an impressive discourse. Inshā-Allāh this discourse would also be included in Sadā-e-Dil, volume five. Janāb Shaykhul-Hadīth Sāhib deserves to be thanked for taking up this great task and taking care of these books.

فجزاهم الله عنا و عن جميع المتعلقين خيرا!

(May Allāh سُبْحَانَهُ وَتَعَالَى give him the best reward from our side and all the associates!)

The Arrival of the Rawat Brothers

The founders of the Madrasah; Janāb Yūsūf Sāhib, Janāb Ghulām Muhammed Sāhib and Jannāb Mūsā Rawat Sāhib would often come to the Madrasah to see to the constructional and administrative issues. They would stay for long periods and take counsel from Hadhrat Maulānā in relation to constructional and curriculum matters. Hadhrat Maulānā would guide them in relation to constructional and

academic progress, and would take them to visit the Dīnī Marākiz; Dārul-'Ulūm Deoband, Madhāhirul-'Ulūm Saharanpur, Nadwatul-'Ulamā Lucknow and Markaz Nidhāmud-Dīn Delhi. Together with visiting these Madāris, they woud meet the great personalities of these Marākiz. He would introduce them to one another, and would mention that it is imperative to introduce these Marākiz and personalities to them, for them to remain attached to these institutes and personalities so that the greatness of knowledge and the people of knowledge settle in their hearts and the fervour of serving Dīn remains alive. Today, the fervour that is alive in their offspring is a result of this. They were then gifted with a nurturer in the form of Maulānā Khalīl who understood the concerns of Hadhrat Māulānā. He nurtures his fellow brothers in the same manner. May Allāh سُبْحَانَهُ وَتَعَالَىٰ keep this garden of knowledge lush and green until Qiyāmah, keep alive their interest in the Madrasah, and make this Madrasah Sadqah-Jāriyah for Hadhrat Maulānā and this family. Āmīn!

From Administrator to Ra'īsul-Jāmi'ah

Due to certain reasons Hadhrat Maulānā intended to leave the administration after a certain period. The members of the Madrasah wished for this not to happen; however, whatever was to happen happened. In appreciation, a new

position of Ra'īsul-Jāmi'ah was conferred to Hadhrat Maulānā. This name became so widespread that Hadhrat Maulānā is only known as; "Ra'īsul-Jāmi'ah" in this area. Subsequently, Hadhrat Maulānā remained in the Madrasah for a long period and kept nurturing the new administrators. I would like to also mention that in such situations where an educator or administrator would come to Hadhrat Maulānā for counsel, that he intends leaving an institute, then Hadhrat Maulānā would quote Hadhrat Muftī Mahmūd Hasan Gangohī رَحِمَهُ ٱللَّهُ. I personally heard Hadhrat Māulānā mentioning in a similar situation;

"Hadhrat Muftī Mahmūd Sāhib would mention that if you have a sensible reason to leave, then prepare a successor before you leave the Madrasah. When you are contented that he would do the work in your place, then leave the Madrasah, otherewise the Madrasah would suffer educational loss for which you would be responsible. Hadhrat Muftī Sāhib would also mention that may Allāh سُبْحَانَهُ وَتَعَالَىٰ make us those who make these Madāris prosper, not those who destroy them."

I have tried to express the meaning with a change of a few words.

These sincere words of Hadhrat Muftī Sāhib رَحِمَهُ ٱللَّهُ were in front of Hadhrat Maulānā. Therefore, he personally practiced on it, where he nurtured an individual of the

Rawat family from the beginning and made him worthy of administering the Madrasah. Then, Maulānā Khalīl could not stay here for long periods so Hadhrat Maulānā kept nurturing his deputies. It is the result of Hadhrat Maulānā's sincerity that up to this day every new comer is on the path that Hadhrat Maulānā has shown, and is glad to practice on his counsel and advice. I have no reservation is stating that for as long as they would follow Hadhrat Maulānā's planning, there would be success and if they would stray off, then they would have to confront failure. May Allāh سُبْحَانَهُ وَتَعَالَىٰ protect us, Amīn!

Otherwise, today when an ordinary educator leaves an institute, his politics starts. He wishes to unstabilise the system of the Madrasah. He begins to conspire, similar to that of politicians, and he disturbs everyone.

However, Alhamdulillāh Hadhrat Maulānā is far away from this, Allāh سُبْحَانَهُ وَتَعَالَىٰ did not place this in his nature. Although Hadhrat Maulānā did not stay for a long period in the company of a specific Shaykh; however, he is much better than many of those who were nurtured in the Khānqāhs of Maskāyikh. This is the reason that nine Mashāyikh of Tarīqat conferred him with Ijāzat-Bay'at and Khilāfat. This is referred to as being an innate Walī.

A message of Cure from the Court of Risālat صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

A few years ago, Hadhrat Maulānā had an operation done in Canada. The pain started once again When he returned to India. There was difficulty in passing urine. Hence, another operation was set to be done by Doctor Ajmerī Sāhib. It was at this time that Hāfidh Sāhib of Piraman went for Umrah. On returning from Umrah, he came at once to Hadhrat Maulānā after dropping of his luggage. He mentioned; "I have come to give glad tidings of cure from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has said that go and inform Maulwī Abdullāh that he would recover." (It should be remembered that Hāfidh Sāhib would have accurate Kashful-Qubūr, for which there are astonishing incidents; however, this is not the occasion for it). Would such a strong relation with the court of Risālat be attained just like that? Alhamdulillāh, Hadhrat Maulānā is a bearer of such academic, practical, outward and inward qualities that are difficult to find altogether in one individual.

Respect for Educators

One of Hadhrat Maulānā's practices, that is presently very rare is that he would instil respect for the educators in the hearts of the students. When Hadhrat Maulānā would call for the students when a teacher would be absent, then together with furnishing them with information on the book, he would also mention the academic status of the

teacher. He would mention it in such a manner that he would instil the greatness of the educator in the hearts of the students. He would create the desire to benefit from the teacher. Together with this, he would bring an end to national, republican and regional prejudice, and would create a mindset for students and educators living cordially. Although there would be educators of different dispositions, and some unfortunate incidents would occur; however, Hadhrat Maulānā would always forgive due to placing in front the benefit related to the institute, students and science. He did not allow for it to be a barrier in selecting a teacher, who was proficient in a certain science. He would be delighted at the acceptance and popularity of the teachers. He would mention it and would personally increase their acceptance amongst the people.

When Hadhrat Maulānā would notice that a certain student is hardworking and capable, then the student would be kept in Madrasah at all costs. He would not be expelled. Upon graduation, the student would certainly do work in one of the fields of Dīn. If someone would show pride and arrogance then Hadhrat Maulānā would not tolerate that. He may be of high capabilities and from any place; (however), Hadhrat Maulānā would not hesitate in separating him from the Madrasah. Similarly, those students who would be of extended harm, they would also be sent away somehow.

There are many such incidents for which the pen is hesitant to mention.

Similarly, if a student would request permission to go study at another Madrasah, then Hadhrat Maulānā would give him permission immediately. Hadhrat Maulānā would mention:

"Brother! All the Madrasahs are ours. Go wherever you wish; however, make effort and study."

I am relating these practices of Hadhrat Maulānā because these are the practices of a successful principal and sincere well-wisher of the students, teachers and Madāris, which is a guide for us all. Following it, would lead to us reaching our objective in acquiring knowledge, teaching and administration.

Lectures and Writings

These two skills are seldom found in one person. There are a number of such examples in our predecessors; Hadhrat Maulānā Muhammed Qāsim Nānotwī رَحِمَهُ ٱللَّٰهُ, Hadhrat-Aqdas Maulānā Ashraf 'Alī Thānwī رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā Shabbīr Ahmed 'Uthmānī رَحِمَهُ ٱللَّٰهُ and in recent times Hakīmul-Islām Hadhrat Maulānā Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّٰهُ. Hadhrat Maulānā is also an individual of this group. Allāh سُبْحَانَهُ وَتَعَالَىٰ has bestowed him with proficiency in both fields. Allāh سُبْحَانَهُ وَتَعَالَىٰ has bestowed him with the abilty to speak

according to the demands of the occasion. Clear speech, captivating style of oratory, convinving manner of reasoning, and anecdotes and advices that suite the occasion, are the features of Hadhrat Maulānā's lectures. It is a substantiation of:

"Fasāhat (eloguence) is that (the message) is understood clearly

Balāghat (rhetoric) is that (the message) has an effect on the listeners"

Hadhrat Maulānā has the proficiency of awakening those who are asleep and making conscious those who are unmindful; in fact, shaking them up. We all need to learn this. Hadhrat Maulānā takes control of the audience within a few minutes of commencing his address. One never gets bored in his lectures. People continue to listen attentively until the end. Hadhrat Maulānā keeps an eye on present condition. Together with this, he is greatly concerned about the Ummah (nation). The speech that emits from the heart has an effect. Some times, Hadhrat Maulānā cries and makes the audience cry. This is the condition, be it a sitting at home or a general address.

Together with this, Allāh سُبْحَانَهُ وَتَعَالَىٰ has bestowed him with the ability to write. Hadhrat Maulānā can write and speak without any difficulty in Gujarati, Urdu and Arabic. Hadhrat Maulānā's published works are an attestation to this.

Hadhrat Maulānā's books

1. Risālatul-Mustarshidīn is the book of 'Allāmāh Hārith Muhāsibī رَحِمَهُ ٱللَّهُ. It is in the Arabic language. 'Allāmah 'Abdul-Fattāh Abū-Ghuddah has written the footnotes on it. Keeping in mind its benefit, Hadhrat Māulānā Muhammed Qamruz-Zamān Sāhib has translated the book into Urdu. However, the footnotes are longer than the original book. Hence, Hadhrat Maulānā Muhammed Qamruz-Zamān Sāhib requested Hadhrat Maulānā to translate the footnotes. Hadhrat Maulānā took up the courage, and with his gifted capabilities prepared such a translation that one wold not even notice that it is a translation from Arabic to Urdu. One finds it to be footnotes written separately in the Urdu language.

2. Similarly Hadhrat Maulānā has translated the book of Shaykh Sālih Ma'tūq;

   "بدرالدين العينى و أثره فى علم الحديث"

   (Badrud-Dīn Al-'Aynī Wa Atharuhū Fī 'Ilmil-Hadīth)

   The translation is named;

   "علامہ عینی اور علم حدیث میں ان کا نقش دوام"

(‘Allāmah ‘Aynī Awr Ilm-Hadīth Mei Unkā Naqsh-Dawām)

This book is an answer to those who have made objections on Allāmāh ‘Aynī رَحِمَهُ ٱللَّٰهُ.

3. Hadhrat Maulānā has equal interest in Arabic prose and poetry. Hence, Hadhrat Maulānā has proficiently translated Dīwān-Imām Shāfi’ī.

4. Hadhrat Maulāna has also translated the poem of ‘Allāmah Abul-Fath Al-Bastawī رَحِمَهُ ٱللَّٰهُ; “Unwānul-Hikam”. The translation is named; “Makārimush-Shiyam”. It is worth reading; in fact, it is worth memorising due to it being short. The translation is such that it includes the meaning in it, thereby having the ability to instil in the students how to understand poetry.

5. “Sadā-Dil” is a collection of Hadhrat Maulānā’s lectures. Three volumes have been published. The fourth volume would be published and made available soon, Inshā-Allāh.

6. Hadhrat Maulānā has written a book on the lives of his teachers with the intention of showing gratitude to his educators;

"رشد وہدایت کے منار جن سے میں نے کسب فیض کیا"

"Rushdo-Hidāyat Ke Minār Jin se Mene Kasb-Faydh Kyā"

One gets to see glimpses of the student days of Hadhrat Maulānā in it. How he served his educators, how he benefited from them in different fields of knowledge. Just as this book is a guide for students, it is also a guide for teachers. It teaches us how to nurture our students, how to instil in their hearts the desire to study. How do intelligent students take lesson from the small treatment and practices of the teachers, and how wary should the educators be about this.

7. The book "Afkār-Parahyshā" is in two volumes. It is a collection of various articles of Hadhrat Maulānā. It is full of information on various topics. Just as the reader would gain information from this book, he would also gain the ability to write and speak according to the demands of the occasion, and he would receive guidance on the angles to be considered when writing on a certain topic.

8. A new book of Hadhrat Maulānā is "Muqaddamāt-Kāpodrawī".

9. A treatise comprising of approximately forty-five pages on "'Allāmāh Muhammed Yūsuf Banūrī رَحِمَهُ ٱللَّٰهُ and his service of Hadīth". A brief account on the life

of ‘Allāmah Banūrī رَحِمَهُ ٱللَّٰهُ, his acquisition of knowledge, his life thereafter, teaching, research and specifically an introduction to Ma’ārifus-Sunan; the commentary of Tirmidhī, rebuttal of deviant sects etc are discussed in this treatise. This treatise was presented at a two day academic conference, “India and Ilm-Hadīth in the thirteenth and fourteenth century Hijrī”. This conference was held at Jāmi’ah Islāmiyyah Muzaffarpura A’dhamghar, U.P, on 29-30 Safar 1428 A.H, corresponding to 21-22 March 2007 CE.

10. A brief account on the life of ‘Allāmāh Qutbud-Dīn Nahrwālī Gujarātī Makkī (917 C.E – 990 CE), and his services. Apparently this treatise was also written on a certain occasion. It comprises of approximately twenty-seven pages.

11. أضواء على تاريخ الحركة العلمية و المعاهد الإسلامية فى غجرات الهند

“Adhwā ‘Alā Tārīkhil-Harakatil-‘Ilmiyyah Wal-Mu’āhidil-Islāmiyyag Fī Gujarāt Al-Hind” is in Arabic. Hadhrat Maulānā has made mention of the lives of hundreds of ‘Ulamā and tens of Marākiz of Dīn in it. ‘Allāmah Sayyid Muhammed Rābi’ Hasanī Nadwī writes in the beginning of the book:

“When Nadwatul-‘Ulamā held an Islamic conference on Islamic culture, and sent invitations to many

learned scholars to prepare articles related to Islamic culture; Shaykh ‘Abdullāh Ismā’īl Surtī selected the topic of Madāris in Gujarat. He presented a summary of his research at one of the sittings of the conference. Then he held onto this research of his, so that he may increase it and review it, until he made it into a book worthy of being published seperatley. Certainly, the efforts of the author in this research is worthy of all appreciation. He has spent a great amount of effort and time in preparing it. He has assisted the Islamic libray with a beneficial reference work. (to the end)”

Hadhrat Maulānā writes in the introduction of the book:

“...and certainly in recent times, many new Madāris have been established in the lands of Gujarat, there numbers exceed fifty. New Islamic magazines have been issued and many developments have occurred. All of this has incited me to re-publish this book. (to the end)”

Just as these words shed light on the topics of the book, at the same time, it also reflects the knowledge of Hadhrat Maulānā and the gratitude of the people of knowledge. It was the result of these concerns of Hadhrat Maulānā that the Arabs became aware of

Gujarat's educational movement. They became aware of the regions links and services to the knowledge of Dīn from ancient times; in fact, from the beginning. Hadhrat Maulānā relieved the people of Gujarat from the debt of remembering and writing about these scholars that was on their heads.

جزاه الله خيرا عن جميع أهل هذه المنطقة!

[May Allāh (سُبْحَانَهُ وَتَعَالَى) reward him well on behalf of all from this region!]

12. Generally the language of teaching for the 'Ulamā of Gujarat is Urdu. Therefore, only a few 'Ulama can write well in their mother tongue. Hadhrat Maulānā is from one of them. Hadhrat Maulānā writes and speaks very well in his mother tongue.

13. Hadhrat Maulānā is grateful to the people of knowledge of the entire world. There mention is made in his lectures and books. It is farfetched that Hadhrat Maulānā would overlook the people of knowledge in his area. Hence, Hadhrat Maulānā has made mention of the excellent people of Kapodra in the book named; "Kāpodra Phūlwārī". It is divided into three parts. The first part comprises of the lives of thirty 'Ulamā and Huffādh. The second part

comprises of the lives of twenty doctors, lawyers, engineers, graduates and similar professionals. The third part comprises of the lives of eleven such individuals who took part in welfare work. In this manner, a brief account on the lives of sixty-one individuals is preserved in this book.

Embodiment of Contentment

Hadhrat Maulānā is approximately eighty-five years old. Hadhrat Maulānā is suffering from a number of illnesses, weakness and he eats very little. However, Hadhrat Maulānā's of a delectable nature. People from far-off areas keep coming to visit Hadhrat Maulānā. Hadhrat Maulānā meets everyone, enquires about there well-being, and provides solutions to their problems. Hadhrat Maulānā is ill; however, he shows full affection, and speaks to everyone. The unhappiness of Hadhrat Maulānā's son Maulānā Ismā'īl Sāhib is totally correct, because these discussions lead to Hadhrat Maulānā feeling extremely weak and experiencing severe pain at night. However, Hadhrat Maulānā sacrifices all his comforts for those who come, and never does he complain or make mention of his pain. Hadhrat Maulānā is an embodiment of acceptance and contentment. He says that for which of the bounties of Allāh سُبْحَانَهُ وَتَعَالَىٰ could he be grateful? Which is the bounty that Allāh سُبْحَانَهُ وَتَعَالَىٰ did not

bestow him? Then he starts counting the bounties. Hadhrat Maulānā has distributed his estate a long time ago. Someone mentioned that it should not be distributed now. The person meant that there is no trust in children. Hadhrat Maulānā replied that; "I have confidence in my children and if something would happen, then my children are spread in the entire world, I have no worry."

Alhamdulillāh, all the children, specifically Maulānā Ismā'īl Sāhib has come with his family from England from a long time, only with the intention to serve Hadhrat Maulānā. Maulānā Ismā'īl Sāhib is well acquainted in relation to having check-ups done, administering medication, calling for the doctor and Hakīm, planning journeys and all other matters. This gives great comfort to Hadhrat Maulānā, and contentment to the other brothers and associates. Whether it be residing in India or Canada, travel to England or any other country or travelling within India, Maulānā Ismā'īl Sāhib is with Hadhrat Maulānā. Maulānā Ismā'īl Sāhib is worthy of gratitude from his brothers, family and all of Hadhrat Maulānā's associates.

جزاه الله عنا و عن جميع المتعلقين خيرا!

[May Allāh (سُبْحَانَهُ وَتَعَالَى) grant him the best of rewards on behalf of us and all the associates!]

Otherwise, all the brothers and their children keep coming to serve Hadhrat Maulānā and those visitors who come, according to the temperament of Hadhrat Maulānā. May Allāh سُبْحَانَهُ وَتَعَالَىٰ reward all of them well. Amīn!

Seal of Musk

Finally, I would like to mention Hadhrat Maulānā's special affection to me. In the fifth year of Arabic studies, I left Madrasah after the half-yearly examination, with the intention of going to study at Deoband or Saharanpur. I did not even realise that it was midyear and admission would not be possible. I travelled to Saharanpur and reached at night. Maulānā Ibrāhīm Kharodwī Sāhib and Maulānā Ibrāhīm Khānpūrī Sāhib were studying there. I met them and spent the night by them. They informed me that admission is not possible anywhere. Finaly, I decided to travel to Jalalabad, as I had an Islāhī relation with Hadhrat Masīhul-Ummāh (Maulānā Masīhullāh رَحِمَهُ ٱللَّهُ) for the past two years. Maulānā Muhammed 'Umarwādī Falāhī, Maulānā Aslam Mawsālī Falāhī Sāhib, Maulānā 'Abdul-Hayy Darmahwarī Falāhī were there, so I made intention that I would stay there in the Khānqah of Hadhrat (Masīhul-Ummah) and would decide what to do next year. I went to Jalalabad. However, I regretted greatly. I began to remember the fatherly affection of the principal and

educators of Falāh-Dārayn. I wrote letters of apology, and made an intention to return to Falāh-Dārayn the following year. I brought a few books from Madrasah to compensate for the missed lessons. I kept studying with the intention of enrolling the following year after giving oral examinations. Certainly, in this period I had the opportunity to stay in the company of Hadhrat Masīhul-Ummat رَحِمَهُ ٱللَّهُ. I stayed in the Khānqah until the end of Ramadhān. Who knows, the following year was the beginning of Hadīth and Tafsīr, Allāh سُبْحَانَهُ وَتَعَالَىٰ took me to Hadhrat (Masīhul-Ummah رَحِمَهُ ٱللَّهُ) to cleanse the heart. I reached Madrasah the following year. Hadhrat Maulānā was leaving the office. I met him at the door. He began to smile. I said; "Hadhrat, I would study Hidāyah (fifth year of Arabic studies) again". Hadhrat Maulānā said; "Go and get the books of mishkāt Sharīf (the sixth year of Arabic studies)". I was delighted. Hadhrat did not even ask what happened, why, where, when? He did not ask anything and kept showing (his) affection until (I) graduated.

I had the desire to study under Maulānā Yūnus Sāhib رَحِمَهُ ٱللَّهُ when I graduated. Therefore, I went to Saharanpur although Dawrah-Tafsīr was commencing in Madrasah (Falāh-Dārayn). I stayed there for two years; repeated Dawrah and did Iftā. Then I returned home. When I was returning; Hadhrat Shaykhul-Hadīth رَحِمَهُ ٱللَّهُ enquired if anyone knows me. Hadhrat was concerned that what would I now do. I

mentioned that I do not know anyone, Hadhrat should make Du'ā. Thus, I returned with Hadhrat's Du'ās. On returning home, I went to Bharuch to meet my father, where I became ill. I went to a doctor who prescribed some medication. I went to purchase the medication, when I saw a rickshaw that stopped a little ahead. Someone was calling from it. On getting closer, I noticed that it was Hadhrat Maulānā with his family. After greetings, Hadhrat enquired about my wellbeing and said that Madrasah would open on the following dates, I should come. Hadhrat Maulānā then left, and I brought medication and returned. I reached when Madrasah opened. Enrolement was under way. Hadhrat Maulānā seated me and asked; "what would you teach?" I said; "Whatever Hadhrat would say." Hadhrat Maulānā then responded; "Very well". We conversed for a while. Whilst rising, I enquired if I should bring my bedding. Hadrat Maulānā asked if I did not bring it. I replied in the negative. Hadhrat Maulānā then said; "Very well, bring it". Hence, I brought my bedding and came the next day. Actually I did not think that Hadhrat Maulānā would grant me the honour of teaching in Falāh-Dārayn. I thought he would send me to a certain place where there was a vacancy. Therefore, I did not bring my bedding. Hadhrat Maulānā then began nurturing me through his specially gifted manner in the field of teaching. Initially, I taught Hidāyatun-Nahw and other books until Fārsī. Then a new Kitāb would be included every year or second year. A book of the upper classes would be

included and a book from the lower classes would be removed. Gradually, I reached Bukhārī Sharīf. During this time, the classes of Sab'āh and 'Asharah were being formed by Qārī Anīs Sāhib رَحِمَهُ ٱللَّٰهُ. Hadhrat Maulānā knew that I had a beautiful voice. I would be ordered to sing Nadhms in the Jalsahs. Hadhrat Maulānā called me one day and said; "Students are learning Sab'ah and 'Asharah by Qārī Anīs Ahmed Sāhib. You should also learn. You have one free period, I would make another period free, learn." I accepted it with great interest. In this manner, Hadhrat Maulānā granted me the opportunity to learn Qirāt-Sab'ah.

The ability to prepare men is not found in everyone. Hadhrat Maulānā was gifted with this ability. When Hadhrat Maulānā would see that a student is capable in a certain field then he would make him advance in that field. Today, a Muftī would want everyone to become a Muftī, an Adīb would want everyone to become an Adīb, a person involved in Ahādīth would encourage everyone to study Ahādīth, a Qārī would want everyone to become a Qārī. Individuals are not prepared due to this unbalanced notion.

Certainly, I had an intention to write; however, I did not perceive that I would be able to write this much. The register of sweet old memories opened as I held the pen and paper. Whatever has been written, it is only about Hadhrat Maulānā's administration and nurturing, confined to the four walls of Falāh-Dārayn, otherwise;

“A ship is required for this shoreless ocean”

I find myself to be incapable of properly writing on Hadhrat Maulānā’s universal personality.

Du’ā

May Allāh سُبْحَانَهُوَتَعَالَىٰ grant Hadhrat Maulānā the best of reward from the side of the graduates of Falāh-Dārayn, specifically those who learnt how to study under his nurturing, learnt etiquette, came out of animalism to humanity, understood correct from incorrect. Hence, whatever we received and learnt is through his efforts and nurturing, and it is the fruits of the efforts of our sincere teachers. May Allāh سُبْحَانَهُوَتَعَالَىٰ grant all those who favoured us, the best of rewards in both worlds. Those who have passed on, May Allāh سُبْحَانَهُوَتَعَالَىٰ grant them the highest of stages in Jannatul-Firdaws. Those who are alive, specifically Hadhrat Maulānā, may Allāh سُبْحَانَهُوَتَعَالَىٰ grant them complete cure, a long blessed peaceful life and grant us and everyone, the divine guidance to apreciate them.

و ما ذلك على الله بعزيز!

(That is not difficult for Allāh سُبْحَانَهُوَتَعَالَىٰ)

و آخر دعوانا أن الحمدلله رب العالمين، والصلاة و السلام على سيدنا محمدﷺ المصطفى و على آله و أصحابه و تابعيهم إلى يوم الدين!

Excellent Personality

By:

Shaykhul-Hadīth Hadhrat Maulānā Muhammed Salīm Dhorat Sāhib

Founder and Shaykhul-Hadīth of Islamic Da'wah Academy Leicester, U.K

بسم الله الرحمن الرحيم

First meeting

I first met Hadhrat Maulānā ‘Abdullāh Kāpodrawī Sāhib in 1986 CE at Dārul-‘Ulūm Barī. My father had an old relationship with Hadhrat Maulānā in relation to the famous institute of Gujarat; Majlis Khuddāmud-Dīn. In relation to this, Hadhrat Maulānā would come to our village Bhoria. Therefore, I heard Hadhrat Maulānā’s name in my childhood from my father رَحِمَهُ ٱللَّهُ. Then we would hear about Hadhrat Maulānā through the famous institute of Gujarat, Dārul-‘Ulūm Falāh-Dārayn. Therefore, I had love and respect for Hadhrat Maulānā from a very long time. I thought Hadhrat Maulānā was an awe-inspiring personality; however, it was the total opposite when I met him. Despite his greatness, Hadhrat Maulānā was very simple and far from formalities.

I met Hadhrat Maulānā and made mention of my father رَحِمَهُ ٱللَّهُ. Hadhrat Maulānā was delighted and conversed with me easily in Gujarati. This first meeting captivated the heart and the love increased. Thereafter, over a period of thirty years through many meetings, the love increased into greater love and the grandeur turned into great respect. On the other hand, one of Hadhrat Maulānā’s great qualities is to value and encourage the servants of Dīn; in fact, even the lowest worker. Therefore, after the inception of “Islamic

Da'wah Academy" in 1412 A.H, corresponding to 1991 CE, Hadhrat Maulānā's affection kept increasing. When Hadhrat Maulānā would arrive in England, then together with coming to his two sons in London and Bolton, he would also come to Leicester. May Allāh سُبۡحَانَهُۥوَتَعَالَىٰ grant me the company of Hadhrat Maulānā, the Ambiyā عَلَيۡهِمُٱلسَّلَامُ, Siddiqīn, Shuhadā (martyrs) and Sālihīn رَحِمَهُمُٱللَّهُ in the Ākhirah. Āmīn!

Excellent Personality

Hadhrat Maulānā has many great qualities. In this era it is very difficult to find these qualities altogether in one individual. It is the system of Allāh سُبۡحَانَهُۥوَتَعَالَىٰ that he bestows an individual with a few qualities, and it is His special system that He bestows His special chosen servants with many qualities and makes them excellent personalities. Hadhrat Maulānā is an individual of this chosen group. Hadhrat Maulānā is an intellectual and reformer, educator and nurturer, principal and administrator, orator and author, speaker of the truth and well-wisher of the Ummat (nation), comforter and sympathiser all at once. This is the reason that the general masses and special people, juniors and seniors, close ones and strangers, one and all love and accept him.

Respect

Hadhrat Maulānā has a great degree of respect and honour in his life. Be it illness or tiredness, travel or residence, I have never seen him sit unpleasantly. He is always attired in formal clothing, a Topī on his head (sometimes a scarf with it), he sits with respct, meets those who come with full attention be it a junior or senior. He never hints to those who come and are present that the sitting should terminate. It is easy to say this; however, it is a task of great courage to practice on it. A few months ago on my travel to Canada, I saw that Hadhrat Maulānā was attired in clean clothing and sitting on his chair before the time of meeting. Despite his illness he sits with respect until the end.

Cleanliness

Hadhrat Maulānā by nature is very clean and neat. Hadhrat Maulānā is neat himself, his conversation is also refine, his attire is also neat, his lectures are also refine, his writings are also exquisite, he is an embodiment of neatness. Seeing Hadhrat Maulānā does not only remind one of the statement; "Cleanliness is from Īmān"; in fact, the practical commentary is also understood. Then, Hadhrat Maulānā is so simple that one sees the scene of "Simplicity is from Īmān".

Firm Knowledge

Hadhrat Maulānā is firm and strong in his knowedge. I have heard from a few elders that if you wish to remain ignorant then take hold of the administration of a Madrasah. However, just as Hadhrat Maulānā fulfilled the responsibility of administration, he has kept alive his fervour of knowledge; in fact, he kept increasing it. Glimpses of it are found in his lectures. There may be any topic on hand; Hadhrat Maulānā delivers an excellent lecture. He opens a register of new information on the topic, and the 'Ulāmā and students express astonishment at this.

When Dawrah-Hadīth commenced at the academy, coincidentally Hadhrat Maulānā arrived on the day Bukhārī Sharīf was to be commenced. This arrival was an unexpected bounty; a golden opportunity came to hand. We requested Hadhrat Maulānā to commence the Kitāb. Hadhrat Maulānā excused himself. However, after insistence from our side he showed affection just as he always shows and accepted our request. He delivered an excellent lesson. The Shaykhul-Hadīth of Falāh-Darayn and Khalīfah of Hadhrat Hardoī رَحِمَهُ ٱللَّٰهُ; Hadhrat Maulānā Ayyūb Sūrtī Sāhib was also present. He said after the lesson; "I have also benefited greatly from today's lesson". Hadhrat Maulānā is fully conversant in Arabic, Urdu, Persian and Gujarati.

Practical life

Together with firm knowledge, Hadhrat Maulānā's practical life is also of a high standard. His outward character is an interpretation of his internal virtue. 'Ibādāt (worship), Mu'āmalāt (business dealings), Mu'āsharat (social dealings) and good character are part of Hadrat Maulānā's life. Glimpses of Sunnat-Nabāwī are clearly seen in his daily life. He meets every junior and senior cheerfully and provides full attention. Hadhrat Maulānā stands up out of respect for those who come. He greets and shakes hands with them, and makes them sit on an appropriate place, according to their rank. Hadhrat Maulānā is always smiling. He makes eye contact with everyone and speaks. He listens to everyone attentively and offers appropriate answers. I have never seen him dealing with anyone unattentively. He speaks with every junior and senior according to his capability. He keeps in mind the temperament of every person, and tries to bring him closer to Allāh سُبْحَانَهُ وَتَعَالَىٰ and Dīn. 'Ulāmā and educators, reformers, servants of Dīn, students, educated people, the general masses, elderly and young, all benefit from his Majālis.

Hospitality

Hadhrat Maulānā by in his nature is gifted with the quality of hospitality. He may be in India or Canada or in England; at the residence of his sons, he is a complete manifestation of

"He should honour his guest". Dozens of people come to visit. Everyone is offered something to drink and eat. If it is time for meals, then exquisite dishes are served and Hadhrat Maulānā becomes delighted. Everyone is considered on the tablecloth and if there are many people then Hadhrat Maulānā takes every persons name, and stresses on those serving to serve well. In Dhul-Qa'dah 1437 A.H, corresponding to August 2016 CE, I arrived in Canada to visit Hadhrat Maulānā. There were a number of people invited, and many dishes were served. I said something to which Hadhrat Maulānā remarked; "It is Īd for me today upon your arrival,".

Social Etiquettes

Social etiquettes plays a vital role in the life of Hadhrat Maulānā. He is always conscious not to harm anyone in any way. He is blended to such an extent in "A believer is he from whose hand and tongue (other) believers are safe", that he becomes distressed when someone's action hurts another person. Sometimes during the lecture when an announcement is made that someone's car is parked incorrectly, signs of distress become apparent on Hadhrat Maulānā's face. He becomes uneasy on such occasions, that non-Muslims would think ill of Islām and distance themselves from Muslims due to these actions.

In 1428 A.H, corresponding to 2007 CE, during my travel to india, I spent one night by Hadhrat Maulānā at his home in Kapodra. Before going to sleep, Hadhrat Maulānā came upstairs and personally took us from the room, to show us where the bathroom is. He had a jug of water and glass placed on a table close to the bed. He also provided a torch so that the guests would not be inconvenienced. We reached Falāh-Dārayn with Hadhrat Maulānā in the morning. We were supposed to go meet Hadhrat Maulānā Ādam Patel Sāhib From there, then go to the Madrasah in Kim and then to Dārul-'Ulūm Kathor. We were already late. We were leaving the Masjid of Falāh-Dārayn with Hadhrat Maulānā when someone came with the message of Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ that he has reached Surat, he would soon be reaching Falāh-Dārayn and he wishes to meet you. Hadhrat Maulānā (Sayyid Dhulfiqār Ahmed) رَحِمَهُ ٱللَّٰهُ was from amongst my elders; therefore, I also had a great desire to visit and meet him. However, Hadhrat Maulānā sent me off by saying: "I would speak to Maulānā (Dhulfiqār). You should move on, otherwise it would upset the program ahead and the hosts would feel hurt."

Value of Time

Hadhrat Maulānā is very punctual with his timing. All of his work is done systematically on time. Be it personal or

related to someone else, when he has to go somewhere, then he gets ready before time and reaches before time. He is greatly hurt at negligence in this regard. Even for Salāh, he performs Wudhū and gets ready before time. He reaches the Masjid before time and gets busy in Salāh, Tilāwat (recitation) and Dhikr. He always recites the Noble Qur'an with pondering (over its meaning). Sometimes signs of happiness and sometime signs of grief are seen on his face whilst reciting. Sometimes out of fear, helplessness is noticed on him and sometimes out of happiness, he becomes ecstatic. He is a substantiation of; "A renouncer of the world and yearner for the Ākhirah" in relation to being independent of fame, wealth, the world and worldly people.

Relationship and Love for the People of Knowledge and Virtue

Hadhrat Maulānā greatly values the people of knowledge, the Madāris and servants of Dīn. According to ranking, upon the arrival of the people of knowledge, sometimes he rises from his place and walks to the door, sometimes he walks to the car, and sometimes he even goes to the station or airport. Wherever he goes he meets the 'Ulamā and servants of Dīn of that place, even though they maybe younger than him. He recognises and expresses the excellence and virtue of noble people. He turns the attention of the general masses

and special people towards them, and encourages them to benefit from them. He specifically meets the 'Ulamā and servants of Dīn of other countries. He personally makes an effort to meet them, and he meets them with great respect.

Honour for things related to Dīn

Hadhrat Maulānā has great honour for Dīn and things related to Dīn. In 2001 CE, on my travel to Barbados and Panama, on Hadhrat Maulānā's request, I reached Canada. Hadhrat Maulānā was ill. I was aware of this so I phoned Hadhrat Maulānā and requested that Hadhrat Maulānā should not come to the airport. I also emphasised this to Maulānā Ismā'īl Sāhib. However, when I came out from the immigration, I was astonished to see Hadhrat Maulānā waiting right in front. I said something to which Hadhrat Maulānā remarked; "You have travelled thousands of miles to convey the message of Dīn, can we not travel for half an hour to welcome the servant of Dīn"? Thereafter, Hadhrat Maulānā participated in every lecture of this journey. He would introduce this insignificant one with lofty words and turns people's attention towards me before the lecture. When Hadhrat Maulānā emjoyed good health, then whenever an 'Alim would come to Toronto, irrespective of who invited him, Hadhrat Maulānā would go to the airport

to welcome him and participate in the programs, even though he may be a junior.

Love for the Predecessors

Hadhrat Maulānā has great love for the pious predecessors, specifically the 'Ulamā of Deoband. Be it a general discourse or special sitting, he makes mention of these elders with great love. Hadhrat Maulānā has benefitted from a number of great elders from Shaykhul-Islām Hadhrat Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّٰهُ right up to Maulānā 'Ali Miyā Nadwi Sāhib رَحِمَهُ ٱللَّٰهُ and Qārī Siddīq Ahmed Bāndwī Sāhib رَحِمَهُ ٱللَّٰهُ. After the demise of the elders, Hadhrat Maulānā continued to meet and benefit from the Mashāyikh. A number of Akābir expressed their trust by conferring Hadhrat Maulānā with Ijāzat-Bay'at. Whilst advising the 'Ulamā, Hadhrat Maulānā lays emphasis on the importance of Tazkiyah and being linked with the Akābir. He describes it as being the method to protect oneself from Fitan (evil). Hadhrat Maulānā mentions that there is a need for new and diverse methods of serving Dīn, spreading knowledge and Islām, whilst he deems continuity and heredity of ideology and concept to be necessary, and he emphasis "Hold onto it with the molars".

If we Distance ourselves from the Pious Predecessors then we have distanced ourselves from Dīn

It was the initial days of the academy when Hadhrat Maulānā came. We had held a seminar for the teachers of the Makātib. A discussion took place after Hadhrat Maulānā's lecture. I mentioned that the curriculum of the Maktab should now be in English due to children moving away from Urdu, and that the basic teachings of Dīn; Aqā'id (beliefs), Fiqh (jurisprudence) and Akhlāq (character) would become weak. However, Urdu should be taught in every Maktab so that our children remain linked with the Akābir and their teachings. A young graduate remarked; "The objective of teaching is to link (the children) to the Akābir or to Dīn?" Before I could say anything, Hadhrat Maulānā said; "I would provide the answer. To link ourselves to Dīn, it is necessary to link ourselves to the Akābir. If we distance ourselves from the pious predecessors then we have distanced ourselves from Dīn."

Nurturing Juniors

One of Hadhrat Maulānā's great qualities is nurturing juniors. A servant of Dīn, before meeting Hadhrat Maulānā, he would think of his work to be insignificant; however, after meeting Hadhrat Maulānā he understands it to be

significant. Every servant of Dīn gets the fervour to serve Dīn through Hadhrat Maulānā's Majlis. Recently Hadhrat Maulānā had two of my treatises distributed in the Madāris of Gujarāt, namely; "'Ulamā Kā Āpas Me Ihtirām" and "Dīn Kī Khidmat Awr Da'wat Wa Tablīgh Ke Mukhtalif Tarīqe". Hadhrat Maulānā also distributed them amongst the 'Ulamā who would come to meet him. He personally wrote to me a letter informing me about it. Thos juniors who would benefit from this quality of Hadhrat Maulānā would be delighted at this.

Preparing Men

Hadhrat Maulānā is also outstanding in relation to Allāh سُبْحَانَهُ وَتَعَالَىٰ taking from him the work of preparing men. Hadhrat Maulānā is not only a teacher or principal; in fact, he has foresight and understands temperaments. He has the expertise of making dusty diamonds shine. This is the reason that his students are spread out in the entire world, doing valuable work of Dīn in different fields.

Being Distant from Partianship

Hadhrat Maulānā is very far from partisanship. He considers all the people of Haqq to be his. It is Hadhrat Maulānā's habit to offer me beneficial advice and counsel, due to our

relationship. However, in a period of thirty years never did he hint to me anything against anyone. One is not hesitant to mention in front of Hadhrat Maulānā the goodness of those who differ with him, because he is always happy to hear the goodness and virtue of someone.

Continous Grief

Just as Hadhrat Maulānā is delighted at the progress of Dīn and the Ummah (nation), similarly he experiences great pain and becomes uneasy at the loss of Dīn and the Ummah (nation). He is a true inheritor of the; "continuously grieved and always concerned" Nabi (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Just as Hadhrat Maulānā's concern and sight is universal, similarly the pain of his heart is also universal. He feels the Dīnī and worldy, small or big pain of distress of the Muslims of every area. He makes mention of it in his special and general Majālis (sittings). He turns the attention of the general masses and special people, according to their abilities, to the problems of the Ummah, and provides solutions.

Wisdom

Allāh سُبْحَانَهُ وَتَعَالَىٰ has bestowed Hadhrat Maulānā with a great amount of wisdom. He solves very difficult complicated problems within minutes. I have heard from Hadhrat Hājī

Fārūq Sāhib رَحِمَهُ ٱللَّهُ that Hadhrat Masīhul-Ummah (Maulānā Masīhullāh Sāhib) رَحِمَهُ ٱللَّهُ would mention that two qualities are very important; being aware of the occasion and person. Allāh سُبْحَانَهُ وَتَعَالَى has bestowed Hadhrat Maulānā with both qualities, and his administration of Dārul-'Ulūm Falāh-Dārayn is proof for it.

Would Dīn Decline whilst I am Alive

Hadhrat Maulānā writes letters to his associates and servants of Dīn, turning their attention to necessary services of Dīn. Similarly, the person who is involved in a certain field; Hadhrat Maulānā gives him something useful, for example; offers him counsel, a book or article. Hadhrat Maulānā also writes letters and guides Jāmāts, Jam'iyyats, organisations, Madāris and heads of Dīnī work, according to the occasion. He points out the weaknesses. He also encourages them by praising the good. Together with having good character, Hadhrat Maulānā is a manifestation of "they do no fear for Allāh سُبْحَانَهُ وَتَعَالَى the reproach of those who reproach". Hadhrat Maulānā's life is interpreted as a continous struggle. Hadhrat Maulānā is always concerned about the success of the nation. Despite illness and constraints, Hadhrat Maulānā is a living reflection of; "would Dīn decline whilst I am Alive?"

Fervour for Studying

Hadhrat Maulānā has great interest in collecting and studying books. Which book of which author, with whose verification, where is it being published, Hadhrat Maulānā keeps track of all this. Then he informs his associates about it, and if possible, he obtains and sends it to them. Hadhrat Maulānā keeps sending books to me with those who come. There are many books in Hadhrat Maulānā's personal library. Some of them are not found (elsewhere). Hadhrat Maulānā has made all these books Waqf in Jāmi'ah Qāsmiyyah Kharod. A splendid library under the name "Majma'us-Shaykh Abdullāh Al-Kāfodrawī" has been setup under the supervision of Shaykhul-Hadīth Maulānā Muhammed Hanīf Sāhib.

These are Our Signs

Insha-Allāh, this library and the many thriving institutes under the patronage of Hadhrat Maulānā, specifically Dārul-'Ulūm Falāh-Dārayn, similarly the dozens of 'Ulamā and students spread out in the world who were nurtured by Hadhrat Maulānā, would be Sadqah-Jāriyah for him. All their reward would be in Hadhrat Maulānā's scale of good deeds.

"These are our signs that indicate towards us

After we leave, look at the signs”

Admission of shortcoming

What could a person like me write about Hadhrat Maulānā? There is a famous saying; “There are men for every science”. When I look at Hadhrat Maulānā, then I see; “A man of every science”. Eyes of knowledge and virtue are needed to recognise him. “Only people of virtue would recognise the virtuous”. Only a jeweller would correctly praise rubies and pearls, and it is his right to introduce it properly. I am not a jeweller, neither do I have any other capability. What review could I then write about this universal priceless diamond of Gujarat. On the insistence of Shaykhul-Hadīth Maulānā Idrīs Sāhib, with great shame and admission of shortcomings, I have written a few disjointed lines. May Allāh سُبْحَانَهُ وَتَعَالَى forgive the shortcomings and keep Hadhrat Maulānā’s shadow for a long time, for the Ummat to benefit. Āmīn!

و صلى الله تعالى على خير خلقه

محمد و على آله و صحبه أجمعين!

A Great Personality of Recent Times

By:

Hadhrat Maulānā Muhammed Hanīf Rawīdrawī Sāhib

Imām of Masjid Hidāyah, Manchester, UK

بسم الله الرحمن الرحيم

May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant me the required ability to put the tust of the pen to paper regarding Hadhrat Maulānā 'Abdullāh Sāhib, the former Ra'īsul-Jāmi'ah of Fālāh Dārayn, a great personality of recent times.

Two Important Advices of Hadhrat Maulānā during his Travel to England

Hadhrat Maulānā travelled to England in April 2014 CE. During his travel, Hadhrat Maulānā kept turning the attention of students and associates towards gaining proficiency in the objectives of Sharī'ah. In current times, it is necessary for a servant of Dīn to understand the objectives of Sharī'ah. This is due the mind, logic and observation being the subject matter through which people are distanced from Dīn. On the other hand, efforts are being made to place doubts in the (minds of the) new generation by (trying) to prove a conflict between the mind and Sharī'ah. Proficiency on the objectives of Sharī'ah has remained and would remain undefeatable until Qiyāmah, in both fronts.

Something to be out of the reach of the mind is not at all similar to something that is in conflict with the mind. Another name for the relation between the mind and

Sharī'ah is gaining proficiency in the objectives of Sharī'ah. Hadhrat Maulānā kept turning our attention to two points; firstly that we should gain proficiency in the objectives of Sharī'ah and secondly that we should gain proficiency on the local language. Hadhrat Maulānā appealed that we should read local newspapers, periodicals and editorials, that have international recognition. From here, we would gauge the international challenge, and reading them would proof to be of assistance in mastering the local language. We would come to know of the tendencies that are spreading in the country. (In his lectures at the Dārul-'Ulūms, Hadhrat Maulānā kept focusing the attention of the administration of the Dārul-'Ulūms, that those intelligent students who complete Dawrah-Hadīth from the Dārul-'Ulūms, in the same manner that they are made to do Takhassus Fil-Hadīth and Takhassus Fit-Tafsīr at certain places, similarly the intelligent students should be taught English of a high standard so that they could give a reply to the articles that appear in the newspapers against Islām, in the same manner.)

Hadhrat Maulānā's Poltical Foresight

In the initial stages of the gulf war, Hadhrat Maulānā mentioned that this leader and his actions would place the

entire Arab world into danger. This fear has turned into a reality after years.

Some Memories related to Independene Day and Day of Democracy

Hadhrat Maulāna would deliver a lecture at the Dārul-Ulūm Masjid on Independence Day and Day of Democracy. Shaykhul-Hind and his philosophy and ideology of Khilāfat, and his multidimensional personality, we either heard about it in these lectures of Hadhrat Maulānā and we also get to hear about it from Hadhrat ‘Allāmāh Khālid Mahmūd Sāhib. It is as though these words of Hadhrat Maulānā are ringing in the ears today; “the british empire that had control over the entire world, it is their admission regarding Shaykhul-Hind رَحِمَهُ ٱللَّٰهُ that this individual all alone caused the british empire to shak,e and caused the entire british empire distress”.

Hadhrat Values those who Love Islām

We heard from Hadhrat Maulānā about the different dimensions of the life of a former president when he was alive. On his martyrdom, Hadhrat Maulānā held a sitting for this president under; “Remember the good of your deceased”.

Disinclination with Islām in a country Founded on the Name of Islām

Hadhrat Maulānā went to Pakistan in relation to books for the library of Falāh-Dārayn. A new government had commenced in Pakistan. To express success and victory, the representatives of the party had poured champagne in the Masjid. Hadhrat Maulānā very eloquently mentioned this incident in his feedback of his travel to Pakistan. Hadhrat Maulānā said; "The Islamic Republic of Pakistan is providing an example of disinclination with Islām".

This was a Political Tact

The president of this country would go to see the "one day cricket match" between the two countries. Hadhrat Maulānā mentioned; "The topic of the cricket match is in fact a political tact."

Diplomats from thr Americam Embassy Arrive at Falāh-Dārayn

Hadhrat Maulānā invited diplomats from the American embassy during his period of administratin. The diplomats

conducted a close inspection of the Madrasah, and expressed their review in lofty words.

Deep Educational and Nurturing Impressions

May Allāh سُبْحَانَهُ وَتَعَالَىٰ save us from exaggeration, it seems as though those persons whom Allāh سُبْحَانَهُ وَتَعَالَىٰ granted a great share from the capabilities to prepare men, the eyes would yearn to see them in the coming days. Hadhrat Maulānā continues to represent these personalities in a lofty manner.

I Borrow these words for Hadhrat Maulānā

Allāmāh Yūsuf Qardhāwī mentioned regarding Mufakkir-Millat Maulānā Sayyid Abul-Hasan 'Ali Miyā Nadwī رَحِمَهُ ٱللَّٰهُ that Mufakkir-Millat رَحِمَهُ ٱللَّٰهُ has prepared a team of men of Dīn in the world. It would not be improper to borrow these words for Hadhrat Maulānā. Hadhrat Maulānā's golden era would certainly paint a picture of keeping together the relationship between Muqāranatul-Adyān, Alghazwul-Fikrī and Qurān and Sunnat. Hadhrat Maulānā continues to turn the attention towards Urdu, Arabic literature and things related to them.

Admission and Retraction despite being on a High Level

Completion of Hifdh-Qur'ān was taking place at Dārul-'Ulūm Falāh-Dārayn. The first student had started reciting the last few Surahs when Hadhrat Maulānā Sher-'Alī رَحِمَهُ ٱللَّهُ intervened. Probably it was the first time that Hadhrat Maulānā (Sher 'Alī) رَحِمَهُ ٱللَّهُ came on the microphone. Great knowledgeable 'Ulamā were present. Hadhrat Maulānā said that Hifdh completion is taking place in front of knowledgeable people, then why is the Sunnah of commencing from the right is being left out? Hadhrat Maulānā ('Abdullah Kāpodrawī) replied that the Sunnah of commencing from the right is being followed in relation to (the seating of) the students. Hadhrat Maulānā Sher 'Alī presented the Hadīth as proof that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was offered something to drink. In all probability, Hadhrat 'Abdullāh Ibn 'Abbās رَضِيَ ٱللَّهُ عَنْهُمَا was on the right. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ wished to offer it to Hadhrat Abū-Bakr رَضِيَ ٱللَّهُ عَنْهُ by taking permission from him. However, Hadhrat 'Abdullāh Ibn 'Abbās رَضِيَ ٱللَّهُ عَنْهُمَا did not give preference to Hadhrat Abū-Bakr رَضِيَ ٱللَّهُ عَنْهُ over his right of being on the right, due to being desirous of the blessings. Presenting this Hadīth, due to being seated on the stage, Hadhrat Maulānā Sher 'Alī رَحِمَهُ ٱللَّهُ was proving to have the right of the right side. Hadhrat Maulānā ('Abdullāh Kāpodrawī) gave preference to the view of Hadhrat Maulānā Sher 'Alī Sāhib رَحِمَهُ ٱللَّهُ in front of everyone, and had the commencement from the right side accordingly. The eyes would yearn to see those who admit and retract despite being on a high level.

One of the Reasons for the Decline of the Ummah

One of the reasons for the decline of the Ummah is that preparation of men has ended.

Hadhrat Maulānā is an Example of the Akābir of our Era

Admitting on time, recognition of capabilities and desire to utilise them, having the emotions of Haqq for Haqq to remain supreme, Hadhrat Maulānā is an example of such Akābir of this era.

Counsel according to Disposition

It is Hadhrat Maulānā's habit to encourage different servants of Dīn to study different books. Hadhrat Maulānā fully considers different temperaments in this regard.

An Effort to terminate Dīni and Worldy Seperation

The Noble Qur'ān is the speech of Allāh سُبْحَانَهُ وَتَعَالَىٰ and the universe is the work of Allāh سُبْحَانَهُ وَتَعَالَىٰ. The Noble Qur'ān and the universe, both are termed as the signs of Allāh سُبْحَانَهُ وَتَعَالَىٰ. It is Hadhrat Maulānā's mission to terminate Dīnī and worldy separation. A beautiful link of this mission is the

arrival of the vice chancellor of Aligarh University; Sayyid Hāmid Sāhib to Falāh-Dārayn. Individuals of various newly formed educational circles continue to give testimony to this.

A Few Qualities of Hadhrat Maulānā

The topic of deep educational and nurturring impressions requires more details. Due to brevity, I am forced to suffice on this. In the same manner, the deep impressions of Hadhrat Maulānā's decisions, lofty character, and hospitality etc, are the beautiful memories of connection with him. Out of fear of becoming lengthy, I find it appropriate to suffice on this.

Mufakkir-Millat Fakhr-Gujarat Maulānā ‘Abdullāh Kāpodrawī Sāhib

Ra’īs Jāmi’ah Falāh-Dārayn Tadkeshwar

By:

Hadhrat Maulānā Ayyūb Surtī Sāhib

Mujāz-Bay’at Hadhrat Maulānā Shāh Abrārul-Haq Hardo’ī رَحِمَهُ ٱللَّهُ and Shaykhul-Hadīth of Dārul-‘Ulūm Falāh-Dārayn Tadkeshwar

First Meeting

I first met Hadhrat Maulānā when he came to Madrasah Miftāhul-'Ulūm, Taraj, for the annual examination. It has remained the tradition of this Madrasah that the teachers of Jāmi'ah Dabhel would come for its annual examinations. Then the students of this Madrasah would receive admission in Jāmi'ah Dabhel without having to go through the examination for admission; in fact, they would receive admission in the next class through the results of these previous examinations. I was in my first year of Persian studies. Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib was conducting the annual examination (Sha'bān 1383 A.H). I was not even ten years old; therefore, I do not remember the details of the examination. However, Hadhrat Maulānā's appearance at that time is still preserved in the mind. Those were Hadhrat Maulānā's young days. Then time passed and I continued studying, and graduated.

Honour

I remember I came to Falāh-Dārayn in Ramadhān 1392 A.H that afteri graduated. I was young at time, so I thought that I would get a post somewhere, to teach the junior classes. I came to Tadkeshwar with this in mind. Hadhrat Maulānā honoured me greatly. Despite it being holidays, Hadhrat

Maulānā took me to see the Madrasah, specifically the library, and he gave me quality time. This had a great effect on the heart.

Appontment

I remained an educator in Madāris faraway from home for many years. After sometime, I began perceiving the difficulties of the long journeys. Thus, in Dhul-Hijjah 1399 A.H I left Dārul-'Ulūm Chāpī and returned home, with the intention of teaching at a Madrasah close by. I came to Tadkeshwar in the 'Īdul-Adhā holidays, with the intention of meeting Hadhrat Maulānā and mentioning this to him. Perhaps I would be appointed here or in any other place through him. I reached Tadkeshwar and mentioned this to Hadhrat Maulānā. Hadhrat Maulānā met (me) with great happiness and mentioned; "An educator has taken leave and gone to England for two months. Currently there is no message from him whether he would return or spend the whole year there. (We have temporarily appointed an educator for literature for two months). There would be place if he does not return." I returned home after meeting Hadhrat Maulānā. After a few days, a letter came from the teacher, from U.K, informing Hadhrat Maulānā of his stay for the entire year and requesting leave. Hadhrat Maulānā accepted the request and sent a student to my home in Taraj

(because my father was a teacher in Tarajat that time). The student brought me to Tadkeshwar. Hadhrat Maulānā mentioned; "We have temporarily kept an educator who is studying in Medinah Munawwarah who is on two months leave. We have offered him books of literature. You could teach those books. It is difficult to change (the books) in the middle of the year. I plucked the courage to teach these books. I was appointed in this manner. Alhamdulillāh, the entire year with passed with ease. The students were also content. Then, this temporary appointment became permanent.

Golden Era

Five years passed under the leadership of Hadhrat Maulānā. I call this era a splendid era for my academic advancement because it was Hadhrat Maulāna's academic fervour and administration, "People are on the ways of their leaders". Hadhrat Maulānā had selected capable teachers in his era. I had to also keep up to the standard. I had to make a great amount of effort. It is the Allāh سُبْحَانَهُ وَتَعَالَى favour that it was accepted.

A Few Noble Qualities

From what I saw in this period, certainly I found Hadhrat Maulānā to be a man of tact, foresight, good character and one who forgives. He has a good understanding of teaching and has special interest in Arabic literature. His life is an active life. He is vigilant and pays special attention to the nurturing and academic progress of students. He works on the mind more than beating the students. This causes the students to understand, and they stay far away from laziness, and remain occupied in academic progress. When a teacher would complain about a student, then Hadhrat Maulānā would pay special attention. Hadhrat Maulānā would repeatedly makes him understand or hand an appropriate punishment. It was the duty of the worker to wake the students up befor Fajr. However, Hadhrat Maulānā would do this work. Hearing Hadhrat Maulānā's voice, the students would quickly awaken and prepare for Salāh. Hadhrat Maulānā would personally teach a few lessons, and when an teacher would be on leave, then he would listen to the lesson or offer advices.

Extraordinary way of Refromation

Once I had to teach Safīnatul-Bulaghā in the first period after Dhuhr. It is a time of laziness after Dhuhr. I was ten to fifteen minutes late. The classroom was close to the eastern stairs. As I climbed the stairs and faced the classroom, I

heard Hadhrat Maulānā's voice from the classroom. I immediately stepped back and went home out of embarrassment. I met Hadhrat Maulānā after Asr Salāh. He enquired; "Were you ill?" I replied; "I was not ill. I returned when I found you in the classroom." Hadhrat Maulānā said; "The students become mischievious when the teacher is not in the classroom so I sit and speak to them." Hadhrat Maulānā did not express unhappiness; however, he practically taught the lesson not to come late.

Punctuality

Hadhrat Maulānā is very punctual. I found Hadhrat Maulānā and Hadhrat Maulānā Abrārul-Haq Hardo'ī Sāhib رَحِمَهُ ٱللَّٰهُ to be outstanding in this quality. Hadhrat Maulānā prepares before time and reaches on time. Once I invited Hadhrat Maulānā for breakfast to Leicester. The appointed time was eight o'clock. It was summer. Fajr would be offered at four o'clock and then people would sleep. I woke up a little late; just before 8 o'clock. I told the family members not to worry as the guests would also take a little time to arrive. Breakfast would be ready by then. I then opened the door to see the scene outside. I found Hadhrat Maulānā to be arriving on time. There were a few other people (with him). A discussion began on a certain topic as they arrived. On the other hand, it is the era of cookers, so breakfast was

prepared quickly. It is Hadhrat Maulānā's practice to try to reach on time on all occasions. Today this quality is rare, specifically in the 'Ulamā. Time is only mentioned to beguile. Then, people reach whenever they want; in fact, it is understood to be perfect to come late, make people wait and upset the program.

Benefitting from the Akābir

Hadhrat Maulānā had links and relations with all the Akābir. He travelled with them to serve them, specifically with Shaykhul-Islām Hadhrat Madanī رَحِمَهُ ٱللَّٰهُ, Hadhrat Masīhullāh Khā Sāhib رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā Abul-Hasan 'Ali Nadwī رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā Qārī Siddīq Ahmed Bāndwī Sāhib رَحِمَهُ ٱللَّٰهُ etc. He benefitted from all of them, specifically he had a strong relationship with Hadhrat Maulānā 'Ali Miyā Nadwī رَحِمَهُ ٱللَّٰهُ. Hadhrat Maulānā greatly benefitted from his ideologies and thoughts. He greatly benefitted from his speech and literature so much so that those ideologies are found in Hadhrat Maulānā's lectures.

A Remarkable Ideology

In relation to the system of education, Hadhrat Maulānā was in favour of the good old and beneficial new. A curriculum that would build in a student the ability to speak and write.

Hadhrat Maulānā included such new books in the curriculum and also included the foundational books of the Dars-Nidhāmī.

Concern

Hadhrat Maulānā would instil in the students the desire to study (books), inform them about the lives of the Akābir, and encourage them to read their biographies. Recently Hadhrta Maulānā mentioned in a lecture in Canada:

"It is imperative for us to look at the achievements of the pious predecessors, that how did they do work in difficult conditions. We have become such that we are not even aware of the names and achievements of our pious predecesors. A student was asked that who is Hadhrat Maulānā Mahmūdul-Hasan Shaykhul-Hind رَحِمَهُ ٱللَّٰهُ? He said that he was the father of Hadhrat Madanī رَحِمَهُ ٱللَّٰهُ. We were greatly troubled to find that a student of the upper classes was unaware of Shaykhul-Hind. The man who taught Hadīth in Dārul-'Ulūm Deoband for forty years, did work in the whole of India for the Muslims, was imprisoned in Malta and gave his bones for Islam and the Muslims, it is a great weakness that our people are unaware of him. We specially requests our graduates to become fully acquainted with the lives of our Akābir. How did they do work, who was Shāh Waliyullāh رَحِمَهُ ٱللَّٰهُ, who was Mujaddid Alf-Thānī رَحِمَهُ ٱللَّٰهُ, who

was Sayyid Ahmed Shahīd رَحِمَهُ ٱللَّهُ and who was Maulānā Muahmmed Qāsim Nānotwī رَحِمَهُ ٱللَّهُ; through the efforts of whom knowledge has reached the corners of the world. Today we are safe, this is the Du'ās of Hadhrat Nānotwī رَحِمَهُ ٱللَّهُ, it is the result of the efforts of Hadhrat Nānotwī رَحِمَهُ ٱللَّهُ. Who was Maulānā Abul-Hasan 'Alī Nadwī رَحِمَهُ ٱللَّهُ, who was Sayyid Sulāymān Nadwī? We should know how they spent their lives. People do not know who Muhammed 'Ali Johar was. There are four Maulānās in India who awoke the Indian Muslim nation. When people were suppressed under the oppression of the British, then four 'Ulamā were born who awoke the nation through their pen and lectures. Maulānā Abul-Kalām Āzād رَحِمَهُ ٱللَّهُ, Maulānā Muhammed 'Ali Johar رَحِمَهُ ٱللَّهُ, Maulānā Hasrat Mūhānī رَحِمَهُ ٱللَّهُ and Shaykhul-Hind رَحِمَهُ ٱللَّهُ. Maulānā Āzād رَحِمَهُ ٱللَّهُ published the Al-Hilāl periodical, that awoke the nation."

My Benefactor

I count Hadhrat Maulānā to be from amongst one of my academic benefactors. Although Hadhrat Maulānā is not my traditional teacher; however, I understand him to be greater than a teacher. I have the same respect for Hadhrat Maulānā as I have for my teachers. This is the reason that I invited Hadhrat Maulānā for the completion and Du'ā of Mu'atta Imām Mālik and Mishkāt Sharīf, when I was teaching in

Falāh-Dārayn. Hadhrat Maulānā gladly accepted the invitation and came to my classroom.

Spiritual Attraction

After spending a certain period, I travelled to England due to livelihood constraints. I reached England; however, I did not like it for a very long time due to the great attachment had with the environment of Falāh-Dārayn. Hadhrat Maulānā also knew about this. My brother inlaw; Maulānā 'Abdul-Awwal Sāhib went to India After six months. He met Hadhrat Maulānā in Falāh-Dārayn. Hadhrat Maulānā mentioned to him; "Inform Ayyūb that if he does not like it there ,then he could return to Falāh-Dārayn. Here his place is empty". This is Hadhrat Maulānā's open heartedness that he remembered an educator even after he left, and was pleased to reappoint him. I feel that it is this good relationship of Hadhrat Maulānā that after a lapse of a long period, I was forced to establish a relationship with Falāh-Dārayn, and Hadhrat Maulānā's spiritual attraction brought me back to Dārul-'Ulūm Falāh-Dārayn.

Resignation

After remaining at the helm of the administration for twenty-seven years, Hadhrat Maulānā tendered his resignation due to certain reasons. However, the responsible authorities did not accept this separation and

kept Hadhrat Maulānā as the Head and special advisor of the institute. Hadhrat Maulānā also kept this relationship for his entire life. Whilst being seated in the northwestern corner of the world; Canada, Hadhrat Maulānā has a continuous concern for the progress of Dārul-'Ulūm Falāh-Dārayn. If Hadhrat Maulānā finds a good book or treatise or writes an article, then he sends it to the educators of Falāh-Dārayn. He offers them beneficial counsel. When he resides in his hometown Kapodra, then he comes to the office of the Madrasah occasionally.

Testiomony of the Heart

The heart gives testimony that in the same manner that Gujarat was shining with a few knowledgeable personalities fifty years ago and the people of Gujarat were benefiting from their knowledge, the likes of Hadhrat Muftī 'Abdur-Rahīm Lāchporī Sāhib رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā Muhammed Ridhā Ajmerī رَحِمَهُ ٱللَّٰهُ, Hadhrat Shaykh Maulānā 'Ahmedullah Sāhib رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā Ahmed Ashraf Rānderī Sāhib رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā Muhammed Sa'īd Buzrug Sāhib رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā Muhammed Sa'īd Randerī Sahib رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā 'Ali Muhammed Tarājwī Sāhib رَحِمَهُ ٱللَّٰهُ etc, in the fifty years of this era from amongst the knowledgeable personalities from whom the people of Gujarat have benefitted, Hadhrat Maulānā's name is on the

top of the list. We make Du'ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ grant Hadhrat Maulānā a life of good health and complete safety, and grant the entire world the divine guidance to benefit from him.

و ما ذلك على الله بعزيز!

[That is not difficult for Allāh (سُبْحَانَهُ وَتَعَالَىٰ)!]

A Few Impressions of a Student Regarding Hadhrat Mufakkir-Millat

By:

Hadhrat Maulānā 'Abdur-Ra'ūf Lāchporī Sāhib

Mujāz-Bay'at Masīhul-Ummah Hadhrat-Aqdas Maulānā Masīhullāh Khā Sāhib
رَحِمَهُ ٱللَّهُ

بسم الله الرحمن الرحيم

A Brief Account on the Noble Qualities of Hadhrat Maulānā

The great personality of Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib is a collection of various virtues. Some of the virtues are that Hadhrat Maulānā is a learned 'Alim, punctual on good deeds, has full grasp of the Arabic language, has administrative capabilities, prepares men, has love and affection for juniors, has great honour for the Akābirīn, the Akābirīn have a relationship of love with Hadhrat Maulānā and reliance on him, he is informed about the conditions and changes of the present time and carefully reads newspapers and periodicals related to it, then provides his analysis on it and provides guidance on solving it through his gifted intellect and experience, love to study books, studying of national and international monthly periodicals (in Urdu, Arabic and Gujarati), patience and tolerance, intelligence and simplicity, trust (in Allāh سُبْحَانَهُ وَتَعَالَى), following the Haqq (truth), wisdom, understanding, knowledge, capabilities of reasoning and discipline. Hadhrat Maulānā's personality is from amongst the selected leading 'Ulamā of India, whom the country and nation are not only proud of; in fact, full reliance is paced on them. Hadhrat Maulānā's academic, intellectual, reformational and invitational services have gained

acceptance. Hadhrat Muftī Sā'īd Ahmed Pālanpūrī Sāhib writes that Hadhrat Maulānā is a deliberator, highly capable, full of exertion and practice, and delighted to see the progress of others.

A special Quality of Hadhrat Maulānā

It is as though the meaning of "widom is the lost item of a believer, he takes it wherever he finds it" is in Hadhrat Maulānā's nature. The result is that Hadhrat Maulānā follows the Haqq (truth) and his disposition rejects stubbornness.

Taking lesson

One of Hadhrat Maulānā's qualities is to take lesson. It is his habit to take lesson from an occurrence and keeps it in mind in the future.

Fervour for Knowledge

One of Hadhrat Maulānā's special qualities is fervour for knowledge. It has remained supreme in every facet of his life. This is the reason that despite old age, whn Hadhrat Maulānā's age has passed eighty years, he continues to study books. Not only does he study books; in fact, if he likes

any book or article then he sends it to his associates. Hadhrat Maulānā also studies when on journey. When he finds time he studies books even when travelling; in fact, when Hadhrat Maulānā travels abroad, if time permits, then he visits the libraries there, specifically the Islāmic section. Hadhrat Maulānā has written a travelogue; "travelogue of America". In it he mentions:

"After meeting Muftī Jamīl Ahmed Sāhib, Hāfidh Habībur-Rahmān informed me when we left then that we would go to Preston University. He had come to know that I have great interest in libraries. We obtained information about the Islāmic library and entered its building. This library is only for the Islāmic department. There are four hundred and fifty thousand books in it. There are big vast halls, and a fee of fifteen dollars has to be paid to become a member of the library. This library has ten thousand manuscripts. We went to the manuscript room. Then we went to a room where three volumes of Arabic manuscripts were placed on the table for us. The first volume had the names of five thousand two hundred books. The second volume had three thousand three hundred names and the third volume had one thousand two hundred names. In this manner, there was a list of nine thousand seven hundred books. It is apparent that a few hours is not enough to study such big volumes; however, we studied the first volume for three hours. We could only see the names of a few books of Tafsīr and Hadīth

Sharīf. There are very important and rare copies present (there). My heart was yearning that if only this treasure of knowledge was in the libraries of our countries. Certainly, the amount of care with which these manuscripts have been kept here, perhaps they would not be kept with such care in our countries. Therefore, on the one hand we are also delighted that Allāh سُبْحَانَهُ وَتَعَالَى has arranged for its protection.

فلله الحمد و الشكر"

[For Allāh (سُبْحَانَهُ وَتَعَالَى) is all praise and gratitude)

Love for Justice

From this piece of writing, we also come to know Hadhrat Maulānā's love for justice that when he saw perfection, not only did he praise it but also expressed happiness at it, and thanked Allāh سُبْحَانَهُ وَتَعَالَى that these manuscripts and books have been placed in the correct place, and safety is in it.

Friendship with Knowledge and Jalsahs

In another place Hadhrat Maulānā writes regarding their friendship with knowledge:

"Seeing this great library, we understand the friendship that the western nations have with knowledge and their unstinted spending for knowledge. In our countries, money

is spent on Jalsahs, Qawālī and Majālis, and these nations are spending hundreds of thousand dollars on universities, Madāris, libraries and research centres.

If only our Nation would wake up

Then Hadhrat Maulānā writes the story of his heart that all the Arabic institutes of Gujarat put together can not even present ten thousand manuscripts, and here the condition of only one university is such that it has ten different libraries. If only our nation wakes up and builds excellent libraries.

Disposition

From this incident, we come to know Hadhrat Maulānā's friendship with knowledge, fervour for studying, praise for those who value knowledge and books of knowledge. All these points indicate to Hadhrat Maulānā's disposition.

Love and Relationship with the Akābir

One of the special qualities of Hadhrat Maulānā is his love and relationship with the Akābirīn. Hadhrat Maulānā visits them at their places and benefits from them. Similarly, it is Hadhrat Maulānā's habit to occasionally invite them to the institute and personally benefit from them more than

others. This has not decreased at this old age. If one would one to know the elders whom Hadhrat Maulānā served, whom were invited to Falāh-Dārayn Tadkeshwar and Kapodra, then one would find glimpses of it in Hadhrat Maulānā's book; "Rushdo-Hidāyat Ke Minār".

Value for those who do Work

Allāh سُبْحَانَهُ وَتَعَالَىٰ has granted Hadhrat Maulānā with the quality of encouraging those who are involved in the service of Dīn. Hadhrat Maulānā also provides them with appropriate counsel.

Encouragement

Hadhrat Maulānā always encourages his juniors and presents their small work as great so that there ambitions increase. (However, there is no exaggeration in it. The manner is such as though he did great academic work.) If any student or associate presents any book of his, requesting Hadhrat Maulānā to see it, then as far as possible Hadhrat Maulānā does not make him despondent. Hadhrat Maulānā glances at the book and then when he is requested to write something on it, he gladly accepts. Hadrat Maulānā has also penned an encomium on a book of mine.

Studying Qisasun-Nabiyyīn under Hadhrat Maulānā

I have studied for two years in Falāh-Dārayn, 1965 CE and 1966 CE. The first year when I took admission, the principal was Hadhrat Maulānā Ghulām Muhammed Nūrgat Sāhib رَحِمَهُ ٱللَّهُ. Hadhrat Maulānā came to Falāh-Dārayn as principal when I was in the second year of studies. It was in that year that I studied Qisasun-Nuabiyyīn by Hadhrat Maulānā.

At the end, I make Du'ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ keep Hadhrat Maulānā's shadow for a long time with safety and grant us the opportunity to continue benefitting from him. Āmīn!

My Father, My Nurturer

By:

Hāfidh Ibrāhīm Ibn Maulānā ‘Abdullāh Kāpodrawī Sāhib

Ustādh of Hifdh at Dārul-‘Ulūm London

Some memories of the Hifdh days are preserved in the mind. I take the opportunity of putting them to paper. We resided in front of the Jāmi' Masjid of Tadkeshwar in those days. my mother would wake me up at four o'clock, after my father would wake up for Tahajjud. Then my father would leave with me for Dārul-'Ulūm. I would hold a lantern in my hand because there was no good system of electricity. On the way, we would pass through the homes of a few educators. First the house of Qārī Muhammed 'Abbās Dharampūrī رَحِمَهُ ٱللَّٰهُ would come. My father would knock on the window with his stick to awaken Qārī Sāhib, and then we would move on. Then in all probability the house of Maulānā Ayyūb Surtī Sāhib would come. My father would also knock on his window. In the same manner, my father would also knock on the window of Maulānā Sayyid Abrār Ahmed Dhulyawī Sāhib رَحِمَهُ ٱللَّٰهُ.

Supervision

When arriving at the Madrasah, my father would first awaken the Hifdh students, make them sit in the Masjid to learn Sabq, and he would personally sit in the first Saff. He would complete all his Ma'mūlāt before Fajr, and would constantly turn back and keep a check on us. When there would be no electricity then my father would light a big lantern and make all the students sit in the courtyard.

Considering the Comfort of Students

My father would have so much consideration for the students that in winter when we would leave home before Fajr, then he would first go to the bathroom to see if the watchman had warmed the water in the tank. If it was not warmed then he would become very angry with the watchman and say; "If a student needs to bath then how would he bath with cold water?

A Principal should be such

Ten minutes before the fajr Adhān, my father would awaken the 'Alim students. This is despite there being a supervisor appointed from the side of the Madrasah. However, my father would personally go to the boarding to awaken the students.

Roll call and Admonission

After Salāh, my father would walk through the Sufūf to see who was absent. Then he would call for the student through the supervisor and admonish him. In those days, there were approximately three hundred and fifty to four hundred

students in the Madrasah; however, my father would come to know with one glance who was absent.

Ma'mūlāt

My father would recite the Noble Qur'ān and make Dhikr Adhkār before Fajr Salāh. After Fajr Salāh, he would see to the students breakfast and then return to home for breakfast.

Vigilance

My father would listen to BBC Radio and Gujarati news whilst having tea. Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ would mention that:

"If the people were not only to be made performers of the five daily Salāh; in fact, (if they were to be made) Sufīs, who perform Tahajjud Salāh, and their political vigilance was not to be awakened and they were not to be informed of the conditions of the country, then it is possible that restrictions would be laid in the country to perform five time Salāh, leave alone Tahajjud."

(Kārwān-Zindagī, volume 2, pg 372)

Punctuality and its effect on the Students

My father would make an effort to reach Dārul-'Ulūm early after drinking tea. He would stand at the intersection in front of the classrooms. Thus, the students would come early to class. After the bell would ring, no student would have the courage to pass by my father.

Du'ā of the Students

If a teacher would be late then my father would personally go to the classroom and listen to the lesson. Therefore, every student would make Du'ā that the teacher should come early, because my father would not only listen to the lesson, in fact he would also check the hair and clothes, and would also test the previous lessons.

Nurturing the Students

When holidays would commence, then my father would not return home immediately. He would see to the meals of the students and would see if they are eating according to the Sunnah. When a student would eat big bites then he would be informed. When a student would dish out more meat from his side then my father would explain to him.

Cleanliness and Practical Invitation

My father would pay special attention to cleanliness. Once Hājī Yūsuf Rawat رَحِمَهُ ٱللَّٰهُ invited everyone from the Dārul-'Ulūm. I also went for meals. Myself, Maulānā Ayyūb Jambūsarī, Maulānā Muhammed Hanīf Rawīdrawī and others were washing hands after meals. In the mean time, my father came to find the tube to be full, and the water was blocked. My father said; "This is blocked and no one is cleaning it?" The tube was so dirty that we did not have the courage to clean it. Seeing this, my father started cleaning it himself. Now how could we see that my father is cleaning it and we watch? Therefore, we all started cleaning it.

Special Attention to Cleanliness

When my father would come to Madrasah from home in the morning, then all the paths of the Madrasah would be clean. If dirt was to be found on the path, then he would immediately call for the cleaners to clean. All the classrooms would be clean before lessons would begin.

Remembering Falāh-Dārayn

A few days ago, training was taking place in our Madrasah; (Dārul-'Ulūm London). Here it is compulsory from the side of the government for teachers of every institute to receive training. The trainer was explaining to us that all classes should be clean before classes commence. If the shoes are not arranged, then they should be arranged correctly. I was remembering Falāh-Dārayn at that time.

Newspaper reading and Siesta

My father would return home after seeing to the meals (of the students). He would read the Gujarati newspaper and have a short siesta after having meals.

Performing Salāh

My father would perform Dhuhr Salāh in the Jāmi' Masjid. He would then have tea and proceed to Madrasah. He would perform 'Asr Salāh in the Dārul-'Ulūm Masjid.

Circles of Masnūn Du'ās

After Salāh, my father would make the students sit in groups to memorise Masnūn Du'ās. Then, when the students would complete meals, my father would return home and have meals.

Ma’mūlāt after Maghrib

My father would remain in conversation with the household until Maghrib. He would make us sit to learn the Sabq of Maktab and school after Maghrib. Then he would listen to Arabic news.

Studying and Special Supervision of the Students

My father would study books after ‘Ishā. Sometimes he would make a round of the Madrasah late at night to find out which student is making effort.

Thursday and Friday Engagements

Sometimes on Thursdays, my father would go to the nearby areas to deliver lectures. On the Thursdays that he would be at home, he would go to Kapodra to see to his parents. He would go in a truck after ‘Asr Salāh. He would take me along. He would go to see his agricultural land sometimes after Fajr Salāh. Then he would return to Tadkeshwar in a truck. At the stop, he would hand me his bag and send me home. He would personally go to the Dārul-‘Ulūm. This is despite it being Friday, a day off. However, even on this day he would be concerned about the nurturing of the students. He would

go to the Dārul-'Ulūm and make the students clean their rooms. Then he would come home at half past eleven and have meals.

Good character

Whoever would meet my father, he would acknowledge my father's lofty character. It has remained his habit to converse with people according to their ways. If someone was a teacher then my father would speak to him regarding schools, if someone was a farmer then he would speak to him accordingly. The person would think that Hadhrat Maulānā has great love for him. Whether it was a junior or senior, 'Ālim or non-'Ālim, when my father had good health, he would go outside to send the guests off. He would sit with them and have meals. Our associates from England, when they went to visit my father, then he hosted them with great love and went outside to send them off. They personally told me that they were overwhelmed with shame that such a great man was serving them food and he was giving them so much honour that he came outside to send them off.

Welcome

In the same manner, when my father had good health and would be residing in Canada, then he would go to the airport

to welcome his students, for example; our respected teacher Qārī Muhammed Siddīq Sānsrodī Sāhib. Similarly, other 'Ulamā who are my father's students, my father would go to welcome them at the airport. Once my father was at my home in London, and Maulānā Iqbāl Dewlawī Sāhib was going to come from Canada. My father personally went to Heathrow airport to pick him up. I told my father that I would send someone to the airport to pick Maulānā (Iqbāl Sāhib) because I have to go to teach. My father replied; "Whomsoever you would send, I would join him". I spoke to Maulānā 'Abdul-Matīn Bhutā Sāhib. He got ready to go to the airport. Hence, my father went with him. In the same manner, my brother Qāsim informed me that once my father was in Canada when Qārī Rashīd Ahmed Ajmerī Sāhib came to Canada. My father went to the airport to welcome Qāri (Rashīd) Sāhib. Some people at the airport said; "Hadhrat! You have also come. Qārī Sāhib is much younger than you". My father replied; "It is not a matter of being junior or senior. There is a great link with him, and Maulānā is also a teacher of Hadīth. Therefore, I have come". In the same manner, when my father went to pick up Shaykh Hanīf Luhārwī Sāhib at the airport in Canada, someone told my father the same thing. My father replied; "He is a teacher of Hadīth". Similarly, Maulānā Muhammed Salīm Dhorat has also mentioned this in his article.

Value for the relation

Once we went to perform Salāh at Masjidur-Rahmān in Bolton. When we were leaving after Salāh, my fathers gaze fell on Maulānā 'Abdur-Rahīm Lambād; a teacher of Hadīth at Dārul-'Ulūm Barī. Hence, my father remained standing outside to meet him. We requested to leave. My father said; "Wait! We would meet Maulānā 'Abdur-Rahīm Sāhib and then go". One companion of ours said; "He is so much smaller than you, and you would stand for him". My father said; "This is a teacher of Hadīth. Therefore, we should appreciate him". There are many such incidents. I would suffice on this due to fear of it getting to long.

Great Interest

My father has great interest to study books. Whenever he gets time, he immediately takes a book in hand.

Love to Purchase New Books and a Unique Practice

Once during his travel to London, some students and associates gave my father some money as a gift. My father asked me; "Where are the Arabic bookshops here? I would want to go there". Hence, I spoke to a friend of mine; Hāfidh

Shu'āyb Dīwāwī who was well acquainted with the roads of London. He took my father to a bookshop. My father purchased a few books that were published in Beirut, which were difficult to find in India. He purchased valuable expensive books. He read the books and then after Ramadhān, he gave them to Maulānā Ahmed Sāhib Tankārwī who was going to India. My father mentioned to him; "I have studied these books. You should study it. When you are done with studying it, then send it to Maulānā Iqbāl Dewlawī Sāhib. (At that time, Maulānā Ahmed Tankārwī was an teacher in Hansot.) Then, tell Maulānā Iqbāl Dewlawī that when he is done with reading the books, then he should give it to Maulānā Yūsuf Tankārwī". After purchasing and reading the books, my father did not just sit with it; in fact, he had the concern that how can others benefit from the books. I feel that this is a great Sadqah-Jāriyah for those who gifted my father the money. This is because those educators whom my father gave the books to read, they are senior teachers of Hadīth Sharīf at the Dārul-'Ulūm. They would read the books and mention what is in it to their students, and they in turn would become educators and teach their students. In this manner, this would all be Sadqah-Jāriyah for them, Inshā-Allāh. In the same manner, when my father comes to know of any new book then immediately he sends me a message; "So and so book has come out. If you find it then send it immediately".

Fervour for studying

When my father had become very ill in 2006 CE, then my elder brother Maulānā Ismā'īl Sāhib first went to Canada to serve. Then I went with my son, Maulānā Mu'ādh. When I was leaving for Canada, I phoned my Shaykh Hadhrat Maulānā Muhammed Qamruz-Zamān Sāhib (to inform him) that this year I intended to come sit in his company; however, my father has fallen very ill, so I would have to go to Canada. Hadhrat Maulānā (Muhammed Qamruz-Zamān Sāhib) said; "Go happily and serve your father well". He also said; "I have given your father one book Risālutul-Mustarshidīn to translate. Remind him when he recovers". When I reached Canada, I found my father to be very weak. He could not even sit or stand on his own. However, he was still studying books and reciting the Noble Qur'ān. One day I mentioned to him that I spoke to Hadhrat Maulānā Qamruz-Zamān Sāhib on the telephone and he mentioned to remind you regarding the translation of Risālatul-Mustarshidīn. My father remarked; "Very well that you reminded me". Then he said "Open this cupboard and bring the book placed on the top". He then commenced with the work in his state of illness. This was despite needles being placed in his hands. He would write for a little while and then become tired. He would then rest (for a while) and then continue writing. He completed the translation of Risālatul-Mustarshidīn in this

condition. Maulānā Mu'ādh was going to commence the first year of Arabic studies after Ramādhānul-Mubārak so my father would teach him Arabic words for a liitle while daily. He would also teach him Tamrīnus-Sarf and Tamrīnun-Nahw. (My father would teach him some book whenever he would go to my father in the holidays. In this manner, Māshā-Allāh, he learnt by my father At-Tarīqatul-'Asariyyah part two, Safahāt Min Sabril-'Ulamā, Muqaddamah-Mirqāt and Amthālul-'Arab etc.) Even in this condition of illness, my father would not sit with peace; in fact, he would remain occupied in acquiring knowledge and benefitting others.

Great love for Hardworking Students

My father would show great love to hardworking students. When they would fall ill then my father would send for them food from home.

Good Treatment with Educators

Those teacherss who would stay alone, i.e there families were not in Tadkeshwar, the likes of Muhtaram Hadhrat Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ and Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ, then my father would sometimes send food for them from home. Whenever I would go give the food to Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ, then

I would find him to be reading Tasbīh most of the times. He would use a Tasbīh of a thousand beads, which was quite long. When I would enter the room and inform him that my father had sent food for him, then out of happiness, he would sit up. He would then ask me two to three time; "Muhtamim Sāhib sent it for me, for me"? Then he would smile. His smiling face is in front of my eyes up to this day.

Valuing Capabilities

Another quality that Allāh سُبْحَانَهُ وَتَعَالَىٰ granted my father is that he would make out the capabilities of students very quickly. Some students recite would the Noble Qur'ān beautifully, others would deliver excellent lectures; however, they would not make a lot of effort in studying. My father would make them understand and remain concerned for them to complete studies. Sometimes when complaints would come about them, then my father would favour them, that if they would complete their studies, then they would make someone memorise the Noble Qur'ān correctly, and if they would deliver excellent lectures, then they would make Imāmat or deliver lectures and spread the message of Dīn to the people. My father would favour them with this in mind. Sometimes in the beginning of the year, new students would not receive admission only because there was not enough place in the boarding. On such occasions, it would

sometimes happen that when my father would make out the capabilities of some students that they are intelligent, then he would tell them to stay at his house and study until there would be place in the boarding. This was despite my father not having any family relations or any stong relationship with these students. This treatment would only be on the basis that this student would be a means to spread Dīn.

A Small Salary Never stopped the Hosting of Guests

I would personally go to the shops to pay the bill every month. The salary of the entire month would be complete in one day with the bill of Marhūm Yūsuf Nakhūdā being half paid and half due. May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant him complete forgiveness and raise his stages. Never did he tell me; "Pay all the money". My head spins when I sometimes think of the conditions of those days, that we were twelve brothers and sisters, and the salary would just come and be completed. Then we would have to go through the whole month. On the other hand, there would be many guests who would come. How did our parents raise us and what difficulties did they endure? May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant my parents the best return, raise their stages and grant us the divine guidance to serve them. I could not serve them as they had to be served. May Allāh سُبْحَانَهُ وَتَعَالَىٰ forgive me. Āmīn!

Love to see Academic Institutes

Whenever my father would go on journey and he would come to know that there is an acadmic institute there, then he would certainly go to see it. He would not wait for an invitation. Whatever good he would see there, he would certainly adopt it in Falāh-Dārayn and praise that good everywhere.

Love to see Libraries

When my father first came to England In 1986 CE then he went to see the government school. He also had a conversation with the head teacher of a school, related to academics. He had taken with him an English-speaking person as an interpreter. He also saw the big libraries. He saw the Oxford University and Cambridge University libraries, British library, India office library etc. He has seen most of the libraries. He has also seen the libraries of America, Paris, Canada etc. He also made an effort to obtain photocopies of the valuable books of our elders that he found there. He did not find some of the books in India when searching for them; however, he found them in the libraries of Paris and America. He also made mention of this to Hadhrat Muftī Sa'īd Ahmed Pālanpūrī Sāhib. Then, when Hadhrat Muftī Sa'īd Ahmed Pālanpūrī Sāhib went to America

and saw the library, then he said to my father when he met him; "What you have said is totally correct, that there are certain books there that are not found in our libraries. We had only heard their names ntil now".

Relationship with the Elders

You would have read in "Rushdo-Hidāyat Ke Minār" about my father's relationship with the elders. However, I find it necessary to write a few incidents that I remember. My father had great love for Mufakkir-Islām Hadhrat Maulānā 'Alī Miyā Nadwī Sāhib رَحِمَهُ ٱللَّهُ. Whenever Hadhrat (Maulānā 'Ali Miyā Sāhib رَحِمَهُ ٱللَّهُ) would come to Mumbai, then my father would go from Gujarat to Mumbai to meet him and benefit from him.

Nadwah of Gujarat

Once Hadhrat (Maulānā 'Ali Miyā Sāhib رَحِمَهُ ٱللَّهُ) came to Tadkeshwar for the Arabic Anjuman Jalsah. On listening to the Arabic speeches of the students, Hadhrat (Maulānā 'Ali Miyā Sāhib رَحِمَهُ ٱللَّهُ) said; "I thought that excellent Arabic is only spoken in Nadwah until today. However, after listening to the Arabic speeches of the students, I saw that there is also a Nadwah In Gujarat".

O Gujaratis, Appreciate Him

Then Hadhrat (Maulānā 'Ali Miyā Sāhib رَحِمَهُ ٱللَّٰهُ) mentioned regarding my father; "O Gujaratis, appreciate him". One would certainly find a point of Hadhrat Maulānā 'Alī Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ in every lecture of my father.

I want to go to the House of Maulānā 'Abdullāh Kāpodrawī

I think Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ came to Dārul-'Ulūm Jambusar on his final trip to Gujarat. I was in England at that time; however, I heard from the 'Ulamā who were present, that every Dārul-'Ulūm was inviting Hadhrat Mufakkir-Islām (Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ). However, Hadhrat (Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) kept refusing. My father also wished to take Hadhrat (Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) home; however, hr did not have the courage when he saw Hadhrat (Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ)'s condition. We should learn from here. Nowadays, we forcefully try to take the Shuyūkh, teachers and elders to our homes to derive blessings. However, we do not consider their comfort. This is not love. We have to greatly reform ourselves in this regard. Hadhrat Maulānā ('Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) kept rejecting everyone's invitation. Then, Hadhrat (Maulānā 'Ali Miyā Nadwī Sahib رَحِمَهُ ٱللَّٰهُ) said; "I do not want to go anywhere. I

want to go to the house of Maulānā ‘Abdullāh Kāpodrawī.” Then, Hadhrat (Maulānā ‘Ali Miyā Nasdwī Sāhib رَحِمَهُ ٱللَّهُ) came to Kapodra with seventy Ulamā.

Hadhrat Māulānā ‘Ali Miyā Sāhib Nadwī رَحِمَهُ ٱللَّهُ travelled to London in 1992-1993 CE. My Brother; Maulānā Ismā’īl Sāhib was in Bolton at that time. I was residing in Clapton, London. Maulānā Ismā’īl Sāhib came to my house. Hence, the two of us went to visit Hadhrat Māulānā ‘Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّهُ at Finsbury Park. However, initially the owner of the house refused us entry saying that we can not meet Hadhrat Maulānā (‘Ali Miyā Sāhib Nadwī Sāhib رَحِمَهُ ٱللَّهُ). We said; “We have come from very far to meet Hadhrat Maulānā (‘Ali Miyā Sāhib Nadwī Sāhib Nadwī رَحِمَهُ ٱللَّهُ). We would only make Musāfahah (shake hands) and leave.” He agreed to this. When we entered, we mentioned to Hadhrat Maulānā ‘Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّهُ that we are the sons of Maulānā ‘Abdullāh Kāpodrawī, so he seated us. I had just recently come to England from India, so Hadhrat Maulānā (‘Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّهُ) offered me a lot of advice. When Hadhrat Maulānā (‘Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّهُ) returned to India, he wrote a letter to my father stating that we went to meet him in London. (He also mentioned) that he was delighted to meet us and we are well. How lofty was the character of our elders and how much love they showed to their juniors. May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant us such character. Āmīn!

Iftār with the A'immah of the Haram

My father travelled to South Africa in 1990 CE or 1991 CE. The administration of Dārul-'Ulūm Zakariyyā called him for six months. Shaykh Hudhayfī was also in South Africa at that time. My father had the opportunity to stay with him. My father is well conversed in Arabic. Therefore, Shaykh Hudhayfī would would enjoy it with my father. Later on, once my father went for 'Umrah. I think it was the month of Ramadhānul-Mubārak. He was seated in the first Saff in Masjidun-Nabawī. Shaykh Hudhayfī's gaze fell on my father. He called for my father through the police who were with him. He had my father seated next to him for Iftār. Shaykh Hudhafyfī and Shaykh Ayyūb رَحِمَهُ ٱللَّهُ, who was the Imām of Masjidun-Nabawī at that time (and mu father), the three of them sat together and had Iftār. My father would say; "I was thinking in my heart at that time, that I am a man from a small village of Gujarat, which does not even appear on the map of Gujarat. I was raised in a poor household; however, Allāh سُبۡحَانَهُۥوَتَعَالَىٰ has shown such kindness to me that today I am making Iftār with the A'immah of the Haram. (My father also met Shaykh 'Abdul-Fattāh Abū-Ghuddāh رَحِمَهُ ٱللَّهُ on this trip to South Africa. He had the opportunity to stay with him.)

You have to stay with Me

In the same manner, my father had a atrong relationship with Hadhrat Qārī Siddīq Ahmed Bāndwī Sāhib رَحِمَهُ ٱللَّهُ. Whenever he would come to Gujarat, my father would travel with him. Once it was the opening ceremony of a Dārul-'Ulūm. All the Akābir of the Dārul-'Ulūms of Gujarat were invited; however, my father was not invited. Perhaps there were some differences with him. When the time came to go to that Madrasah, then my father requested permission from Hadhrat Qārī Siddīq Ahmed Bāndwī Sāhib رَحِمَهُ ٱللَّهُ to return home. (He said:) Inshā-Allāh, he would meet Qāri Sāhib in the evening. One does not know, perhaps someone informed Qāri Sāhib or he had Kashf. He said; "You have to stay with me". When the program commenced and the Shuyūkhul-Hadīth of all the Dārul-'Ulūms completed their lectures and the announcement was made for Hadhrat Qārī Siddīq Ahmed Bāndwī Sāhib رَحِمَهُ ٱللَّهُ (to come to deliver the lecture), then Qāri Sāhib did not stand from his place. He said: "Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib would speak. Then I would speak". Then, he ordered my father to speak. Qārī Sāhib رَحِمَهُ ٱللَّهُ said when my father completed his talk; "Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib has mentioned the speech of my heart. Now there is nothing more that needs to be said. Lets make Du'ā". Then Qāri Sāhib رَحِمَهُ ٱللَّهُ made Du'ā.

We had Great Comfort through out the Journey because of you

My father was with Qārī Siddīq Ahmed Bāndwī Sāhib رَحِمَهُ ٱللَّٰهُ when he came to England. My father travelled to Canada and then came to stay with Qārī Sāhib رَحِمَهُ ٱللَّٰهُ. When Hadhrat Qāri Sāhib رَحِمَهُ ٱللَّٰهُ was returning to India, we also went to the airport. When the luggage was checked-in and everyone made Musāfahah with Qārī Sāhib رَحِمَهُ ٱللَّٰهُ, my father also made Musāfahah and came away on one side. Hadhrat Qāri Sāhib رَحِمَهُ ٱللَّٰهُ was leaving. He walked a little, then came back and said; "I want to speak to Maulānā 'Abdullāh". My father also started thinking that why did Hadhrat Qārī come back. Hadhrat Qāri Sāhib رَحِمَهُ ٱللَّٰهُ said; "We had great comfort through out the journey because of you." This is because Qārī Zubayr Balayshwarī Sāhib handed over the handling of the entire England trip to my father. If someone would want to extended an invitation (to Qārī Siddīq Ahmed Bandwī Sāhib رَحِمَهُ ٱللَّٰهُ) or would want to take (Qārī Sāhib رَحِمَهُ ٱللَّٰهُ) home, then he would first have to speak to my faher. My father remained very stern in such matters so that Qārī Sāhib رَحِمَهُ ٱللَّٰهُ would not become tired, and he could rest. Many people were upset with my father because of this.

You should not reside permanently in Canada

Hadhrat Qārī Siddīq Ahmed Bandwī Sāhib رَحِمَهُ ٱللَّٰهُ also mentioned; "You should not reside permanently in Canada. There is a great need for you in India."

You should also come to Our place

Once Hadhrat Qārī Siddīq Ahmed Bāndwī Sahib رَحِمَهُ ٱللَّٰهُ mentioned to my father; "I come to Gujarat every year. You should also come to our place". Hence, my father once went to Hathaura (Banda). On his return, my father said; "Now we have come to know the difficulties Qārī Siddīq Ahmed Bandwī Sāhib endures every year during his travel. How difficult it would be for Qārī Sāhib when he comes to Gujarat because there is no one with water or tea at the stations there." I had heard this many years ago from my father. I experienced it this year, when I went to Allahabad.

This is a Great 'Alim of Gujarat

When my father went to Hadhrat Maulānā Qārī Siddīq Ahmed Bāndwī رَحِمَهُ ٱللَّٰهُ, it was in the same year that my father invited Maulānā Muhammed Qamruz-Zamān Sāhib to Tadkeshwar. Perhaps this was the first visit of Hadhrat (Maulānā Muhammed Qamruz-Zamān Sāhib) to Gujarat.

I have heard Hadhrat Maulānā Muhammed Qamruz-Zamān Sāhib mentioning that my father came in the morning with

Hadhrat Maulānā Qārī Siddīq Ahmed Bandwī Sāhib to Maulānā Muhammed Qamruz-Zamān Sāhib. Hadhrat Maulānā Muhammed Qamruz-Zamān Sāhib mentioned to me; "Hadhrat Qārī Siddīq Ahmed Bāndwī Sāhib sent your father to a room to rest, and then Qārī Siddīq Sāhib came to me. He mentioned to me that this is a great 'Alim from Gujarat, and the people of Gujarat have breakfast with eggs, so arrange for eggs from somewhere. Hence, arrangements were made and breakfast was served with eggs." Then a Majlis took place. Qārī Siddīq Ahmed Bandwī Sāhib رَحِمَهُ ٱللَّٰهُ mentioned to Hadhrat Maulānā Muhammed Qamruz-Zamān Sāhib that he should speak in the Majlis. My father listened to the lecture. He was impressed greatly, so he invited Hadhrat Maulānā Muhammed Qamruz-Zamān Sāhib to Gujarat.

Came out in Tears

Recently when I went to Lucknow, Maulānā Zakāriyyā Sanbhalī Sāhib gave me a treatise on the life of Hadhrat Qārī Siddīq Ahmed Bāndwī Sāhib رَحِمَهُ ٱللَّٰهُ. I presented the treatise to my father on returning home. My father was going for siesta at that time. My father started to read it immediately. He came out of the room after a little while. I asked my father; "Hadhrat! You did not get sleep?" He said with tears in his eyes; "This treatise has not allowed for me to sleep. I

have cried a lot after reading it." He said; "How many difficulties our elders went through, (however,) they did work. We do nothing despite being in so much comfort." Then my father said to me; "I wish to print a thousand copies of this treatise. I would send it to all the Dārul-'Ulūms. Hence, my father spoke to Hadhrat Maulānā Ghulām Muhammed Vastānwī Sāhib about it. Hadhrat Maulānā Ghulām Muhammed Vastānwī Sāhib had a thousand copies printed in only four days. May Allāh سُبْحَانَهُ وَتَعَالَى accept this service of Hadhrat Maulānā Ghulām Muhammed Vastānwī Sāhib. Āmīn!

You have considered my Comfort greatly

My father also had great love for Hadhrat Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّٰهُ. When Hadhrat Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّٰهُ travelled to Gujarat, then my father kept his comfort in mind. Hadhrat (Maulānā Masīhullāh Khā Sāhib رَحِمَهُ ٱللَّٰهُ) wrote a letter to my father on returning to Jalalabad. He wrote in it; "You considered my comfort greatly. I had great comfort because of this." Hadhrat (Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّٰهُ) then wrote words of Du'ā.

I have Great Hope in a Person of Gujarat

In the same manner when Hadhrat Maulānā Khalīlur-Rahmān Sajjād Nu'mānī Sāhib first came to England, perhaps I met him at the house of Hadhrat Maulānā 'Īsā Mansūrī. Hadhrat Maulānā 'Īsā Sāhib introduced me to (Hadhrat Maulānā Khalīlur-Rahmān Sajjād Nu'mānī Sāhib). Hadhrat Maulānā Khalīlur-Rahmān Sajjād Nu'mānī Sāhib said; "I have heard a lot from my father and Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ about your father. Maulānā 'Ali Miyā would repeatedly mention that he has great hopes in a person of Gujarat. Then he mentioned your father's name."

Special Affection of Masīhul-Ummah رَحِمَهُ ٱللَّٰهُ

When we would go to Jalalabad in the service of Hadhrat Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّٰهُ, then Hadhrat (Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّٰهُ) would show great affection to us because of our father. My elder brother; Maulānā Muhammed Sāhib also went to Jalalabad to study. Hadhrat Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّٰهُ also showed him great affection. When I went two to three times in Ramadhānul-Mubārak to Hadhrat Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّٰهُ, once I went with my family, then Hadhrat (Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّٰهُ) showed great affection. Hadhrat (Maulānā Masīhullāh Khā Sāhib رَحِمَهُ ٱللَّٰهُ) kept me next door for three days and said; "One meal you would have with me and the other you could have with your

family, so that if you wish to speak you may speak.” May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant all these elders the best of reward and raise their stages. Āmīn!

Appreciate your local ‘Ulamā

Another great Quality of my father is to place the young ‘Ulamā in front. Many a times I see that when people come from Dabhel, Kantharia, Rander or any Dārul-‘Ulūm to invite my father to deliver a lecture, then my father immediately says; “You have come here and have left out the ‘Ulamā of the Dārul-‘Ulūm’s close to you. Have them to deliver the lectures and benefit from them.”

You are also an Excellent Orator

I vividly remember that a new building was completed at the Damman Dārul-‘Ulūm. Perhaps this was in 1979 CE. A Jalsah was held for the opening. The ‘Ulamā of Dabhel, Rander and Tadkeshwar would speak in the Jalsah at that time. My father was presiding over the Jalsah. My father mentioned jokingly to Hadhrat Muftī Ahmed Khānpūrī Sāhib on that occasion; “The presiding person of a Jalsah has a big problem, because whatever topic he thinks of, the oncoming orator speaks on that topic.” My father made everyone laugh by saying this. My father mentioned to Hadhrat Muftī

Ahmed Khānpūrī Sahib after the program; "Mashā-Allāh, you are also an excellent orator. I have heard you deliver a lecture only today. Now, when someone comes with an invitation for a lecture from here, then I would present your name and send him by you." (Even in Ramadhānul-Mubārak, when someone comes to my father for counsel on where to sit for I'tikāf, i.e which Khānqah to go to, then my father advises him to go to Dabhel.) If someone would come from Kantharia or Dārul-Ulūm Mātliwāla, then my father would advise him to benefit from the 'Ulamā there. When someone would come with an invitation, then if there would be a Madrasah close by, then my father would encourage him to benefit from the 'Ulamā there. If he would persist, then my father would personally go, otherwise his effort would be that the people should benefit from the local 'Ulamā.

Tablīgh

It was my father's noble habit that when Madrasah would be closed during holidays, and he would be in Tadkeshwar or Kapodra, then he would sit in the Ta'līm after 'Asr Salāh. He would also encourage others to sit. He continues to encourage the youngsters to go in Tablīgh. Maulānā Ismā'īl Godhrawī Sāhib once mentioned to me; "I spent my first Chillā (forty days in Jamāt) with your father, and your father was the Amīr of our Jamāt."

Leaving out a Comfortable Journey for the sake of Dīn

Maulānā Walī Kāwī Sāhib (the principal of Dārul-'Ulūm Baroda) mentioned to me regarding 1967-1968 CE that; "Our Jamāt was going to Iraq. We needed a guide who was well versed in Arabic. We asked you your father to join us. It would be a great favour. Your father would travel by aeroplane and we would travel by ship. However, your father left out the comfortable journey of an aeroplane and travelled with us by ship for the sake of serving Dīn. We benefitted greatly."

A Living Example of "Join Ties with the one who Breaks Ties with you, and Forgive the one who Oppressed you and Do Good to the one who did Bad to you"

One Maulānā in Tadkeshwar troubled my father greatly. He caused him great difficulties. Then, when my father left Tadkeshwar and came away to Kapodra, after some time that Maulānā came to Kapodra with another Maulānā. However, he remained seated in the car. My father insistied to the Maulānā who came in the house to have tea. However, he kept refusing. Finally, he said that so and so Maulānā has come with me; however, he would not enter your house. If we would be in my fathers place then perhaps we would have; "You could leave quickly. He would be waiting for you

in the car." However, my father personally went to the car, held the hand of the Maulānā and brought him in the house. He offered them tea and then sent them off. In the same manner, another Maulānā who would oppose my father a lot. When his son would come meet my father in Kapodra, then my father would sometimes give him five hundred or a thousand rupees as a gift. A friend of mine informed me about this. In the same manner, a youngster of our village would talk a lot against my father. My father was residing in Canada when he went to Canada. My father invited him for meals and treated him as though nothing had happened. When I came to know of this, I began to think that how is the spirit of my father. May Allāh سُبْحَانَهُوَتَعَالَىٰ grant us such character. Āmīn!

Love for Unity and dilike for Disunity

It is my father's habit that if he differs with someone on a point then he does not keep it in his heart. He says; "This is his opinion." He would deal with him in such a manner that the onlooker would not come to know that a difference has occurred between them. My father becomes distressed greatly when differences occur between the 'Ulamā. He tries to reconcile between the two parties. My father has also written in "Rushdo-Hidāyat Ke Minār" that he went to Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّهُ when there was a dispute in

Deoband. Then a seminar took place under the name "Hujjatul-Islām Imām Muhammed Qāsim Nānotwī رَحِمَهُ ٱللَّٰهُ". My father sent a message on that occasion. The message is found in the book; "Hujjatul-Islām Al-Imām Muhammed Muhammed Qāsim Nānotwī Ke Hayāt, Afkār, Khidmāt". (My father) wrote:

"It is compulsory for the students of the Dārul-'Ulūm to bring to an end the current dispute that is on a dangerous curve, and to guide the Muslim nation correctly. The students of Dārul-'Ulūm Deoband should advance and work in the field of education and reformation of society. They should also make an effort to bring about unity and brotherhood. Severe damage would be caused by bringing up disputes by giving importance to small issues. Therefore, the students of the Dārul-'Ulūm should make a sincere effort to get closer to one another and forget the bitterness of the pass. Inshā-Allāh, they would then prove to be a strong force."

(Hujjatul-Islām Al-Imām Muhammed Qāsim Nānotwī Hayāt, Afkār, Khidmāt, pg. 52-53)

In the same manner, my father personally went to both sides at the time of the dispute of the Jam'iyyat. My father spoke to both sides. He phoned to congratulate them when he received information about their reconciliation. In the

same manner, once my father invited Hadhrat Maulānā Sālim Sāhib for the annual Jalsah of Tadkeshwar. This was when the dispute at Dārul-'Ulūm (Deoband) was at its peak. The associates of the Jami'at were very displeased with my father at that time, and they said; "You wish to increase the dispute." My father said at that time,; "I am not increasing the dispute .In fact, I wish to bring it to an end. I wish to fill these cracks." He then said; "Brothers! Hadhrat Maulānā Sālim Sāhib is from the progeny of Hadhrat Maulānā Nānotwī رَحِمَهُ ٱللَّٰهُ. There are many favours of Hadhrat Nānotwī رَحِمَهُ ٱللَّٰهُ on us. We would honour him, and we would also honour Maulānā Sayyid As'ad Madānī and Maulanā Arshad Madanī Sāhib, because they are the sons of Hadhrat Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّٰهُ. We have nothing to do with their differences."

Inviting Qādhī Mujāhidul-Islām رَحِمَهُ ٱللَّٰهُ to Gujarat

My father was the first person to present an invitation to Hadhrat Qādhī Mujāhidul-Islām Sāhib رَحِمَهُ ٱللَّٰهُ to come to Gujarat. Some 'Ulamā differed with his opinion at that time. However, my father called him, and the people benefitted from him.

Arrival of Sayyid Hāmid Hasan Sāhib at Falāh-Dārayn

In the same manner, my father also called Sayyid Hāmid Sāhib, who was the vice chancellor of Aligarh University, to Tadkeshwar. My father would call many such broad-minded people.

Value for People of Information

Professor Hanīf Banā would reside in Tadkeshwar. He was well versed in Gujarati. My father would call him to deliver lectures in Gujarati for the students to learn excellent Gujarati.

Wisdom is the search of a Believer

Hadhrat Abū-Hurayrah رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ mentioned; "Wisdom is the lost asset of a believer. Therefore, wherever he finds it, he is more worthy of it." I have found the temperament of my father, that a man could be from a different school of thought, (however,) if he has a good point that is not in dispute with our beliefs, then my father accepts it.

Expression of a Desire

However, my father is vigilant that there should be no damage caused to one's beliefs. He has great concern for the

beliefs of the Muslim children. In 2014 CE, during his trip to England, my father was invited for breakfast at the home of Muftī Ibrāhīm Barodwī Sāhib; the Imām of Leytonstone Masjid, England. When he found 'Aqīdatut-Tahāwī on the table, he said; "We should repeatedly read this book and we should explain to our children about beliefs, that what should our beliefs be." Then my father mentioned to me; "I wish to sit and teach this book to the children." He then requested to borrow the book from Muftī Ibrāhīm Sāhib to study it. He said; "I am going to stay here for a few days. I would want to read it again." Hence, Muftī Ibrāhim Sāhib gave the book to my father as gift.

Allāh Ta'ālā's Being is the Fountainhead of Knowledge

In the same manner, in 1998 CE a matter was raised by the government of India that when students would come to school, they first would raise their hands and stand in front of the goddess of learning and eloquence, and pray to her for their knowledge to increase. My father delivered lectures at most of the annual Jalsahs of the Madāris in Gujarat at that time. He mentioned to the Muslims; "We would educate our children at home and we would not send them to school to do Shirk." He mentioned to the students who were graduating; "Every student should select ten villages, that Inshā-Allah he would go there and give this call that; "keep

your Tawhīd intact. These forces are working, be aware of them.” Insha-Allāh, the efforts of Shirk would not be successful in any village of Gujarat” He then said; “Hadhrat ‘Ali رَضِيَ ٱللَّهُ عَنْهُ came to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and asked; “O Rasūlullāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), you and I are from the same family. I am linked to the tribe of Quraysh and you are also linked to the Quraysh. However, we are astonished when we hear your speech.” Rasūlallah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said; “My Nurturer has taught me and he has taught me very well. My Nurturer has taught me respect and he has taught me respect very well.” There is nothing such as goddess of knowledge. In front of us, the fountainhead of knowledge is the Being of Allāh سُبْحَانَهُ وَتَعَالَىٰ. Allāh سُبْحَانَهُ وَتَعَالَىٰ grants knowledge.”

The teachers at the Makātib should pay Special Attention to these Points

In the same manner, when I was writing these lines today, then someone sent me a whatsapp message that; “today your father delivered a lecture at Jāmi’ah ‘Ulūmul-Qur’ān, Jambusar.” He focused on five points:

1. The children should be taught to recite the Noble Qur’ān in the Arabic tone, together with Tajwīd.
2. In the present conditions, more attention should be paid on beliefs.

3. The educators should study the textbooks that are taught in the government schools, and whatever Shirk beliefs are found in them, the correct beliefs should be explained to the students in opposition to them.
4. The Masā'il of Bihishtī Thamar and other books should not only be read and taught, practical demonstration should also take place.
5. The student's attention should be turned towards Islāmic character.

Special Concern for the Īmān and 'Aqā'id of Muslim Children who attend school

Together with the Madāris, my father also has great concern for Īmān of those Muslim children who attend school. My father would also go to the schools when my he enjoyed good health, specifically the Islamic schools and see the character of the students. Do they stand and urinate? He would see their clothing etc, because it is a custom in the schools of India (for students) to wear half pants (shorts). My father expressed great sorrow at seeing such attire in some Muslim schools. He gathered all the teachers and asked them the fundamentals of Islām. However, no one could provide satisfactory answers. My father was greatly

grieved and he said; "Our nation gives money on the name of (it being an) Islāmic school; however, the teachers themselves do not know anything about Islām. What Islām would they teach?" When the fifty year sitting of Vahora welfare trust took place, then my father prepared a small treatise of sixteen pages, and distributed it to everyone. The name of it was; "Muslim Samāj Nī Shikshark Waywastha" (The educational system of a Muslim society). Some people did not like this and they said; "Maulānā wants to make our schools into Madrasahs." However, then my father together with the associates of our village established an ideal school and proved it. Alhamdulillāh, the school is running with great success.

In the end, I Make Du'ā to Allāh سُبْحَانَهُ وَتَعَالَىٰ that he keeps my father's shadow for a long time with safety, and that He accepts my father's Dīnī services. Āmīn!

A Glimpse into the Various Aspects of the Life of the teacher of teachers, glamour of Gujarat, Rememberance of the Akābir, Example of the Aslāf, Mufakkir-Islām Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib

By:

Hadhrat Maulānā 'Abdus-Salām Lāchporī Sāhib

Imām of Masjid-Qubā, Stamford hill, London

It has never been an easy task to pick up the pen to write on any important knowledgeable personality. Then if that personality is a bearer of various dimensions and qualities, the matter become even more difficult. On the other hand, it is a great honour for me, because making mention of the pious is a form of deriving blessings. Another reason for the desire to write is that it could become a provision for the hereafter for me. Therefore, I would write a few words keeping this in front of me.

Whatever I heard and remembered from Hadhrat Maulānā, I felt that I should present some of them in front of the readers. I have hope that Insha-Allāh it would be beneficial for the readers. I have also extracted a few points from Hadhrat Maulānā's books, with the hope that it would create a desire in the readers to study these books. I have also mentioned a few special qualities that I found in Hadhrat Maulānā.

The land of Kapodra

Hadhrat Maulānā is originally from Jitali. He was born in Burma. However, he spent his entire life in Kapodra. Due to his residence in Kapodra, the land of Kapodra had the honour of the arrival of many great 'Ulamā. Tthe people of Kapodra were blessed with meeting and benefitting from the Akābir. I produce a discourse of Hadhrat Masīhul-

Ummah Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّٰهُ regarding Kapodra. Hadhrat Maulānā ('Abdullah Kāpodrawī Sāhib) writes:

"Masīhul-Ummah Hadhrat Maulānā Masīhullāh Khā Sāhib رَحِمَهُ ٱللَّٰهُ favoured this insignificant one with his arrival in Kapodra.On seeing the small area, Hadhrat (Masīhul-Ummah Maulānā Masīhullāh Khā Sāhib رَحِمَهُ ٱللَّٰهُ) mentioned with a smile; 'I wish to make Dhikr in your area.' It was mentioned to Hadhrat (Masīhul-Ummah Maulānā Masīhullāh Khā Sāhib رَحِمَهُ ٱللَّٰهُ) that a number of people from this area were Bay'at to Hadhrat Hakīmul-Ummah (Maulānā Ashraf 'Alī Thanwī رَحِمَهُ ٱللَّٰهُ), and the discourses of Hadhrat Hakīmul-Ummah would be read daily for many years here. An academic of this area; Munshī Mahmūd Qāsim Sāhib رَحِمَهُ ٱللَّٰهُ had the discourses of Hadhrat (Hakīmul-Ummah Maulānā Ashraf 'Alī Thanwī رَحِمَهُ ٱللَّٰهُ) translated into Gujarati. Hadhrat Masīhul-Ummah رَحِمَهُ ٱللَّٰهُ was delighted at hearing this."

(Rushdo-Hidāyat Ke Minār, pg. 146)

Good Fortune

I, together with many other students did not see Hadhrat Muftī Kifāyatullāh Sāhib رَحِمَهُ ٱللَّٰهُ, Shaykhul-Islām Hadhrat Maulānā Husayn Ahmed Madanī Sāhib رَحِمَهُ ٱللَّٰهُ, Mujāhid-Millat

Hadhrat Maulānā Hifdhur-Rahmān Sīhārwī رَحِمَهُ ٱللَّٰهُ, Hadhrat Muftī Mahdī Hasan Shānjahāpūrī رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā Ahmed Buzrug Sāhib رَحِمَهُ ٱللَّٰهُ and Hadhrat Maulānā Muftī Ismā'īl Bismillāh Sāhib رَحِمَهُ ٱللَّٰهُ. However, when I first met Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib then my heart perceived a special form of happiness (that can not be expressed in words). I said to myself; "You have not seen the above mentioned personalities; however, today you have a person who has met these personalities. This is great fortune for you."

Twenty-Seven years as Administrator

Allāh سُبْحَانَهُ وَتَعَالَىٰ has bestowed Hadhrat Maulānā with various qualities. One of the qualities is excellent administration. Hadhrat Maulānā took excellent care of the administration of the famous Dīnī institute of Gujarat; Dārul-'Ulūm Falāh-Dārayn, for approximately twenty-seven years. It could be said that he fulfilled its right and left a beacon of light for those to come afterwards on how to fulfil the responsibilities of administration.

It is said that to take care of the administration of an institute is a difficult task. From amongst them, to take care of the administration of a Dīnī institute is not an easy task, due to certain reasons.

Administration, a Crown full of Thorns

Khatībul-Ummah Hadhrat Maulānā Sayyid Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّٰهُ would mention:

"There is no doubt that taking care of the administration (of an institute) is a crown full of thorns. The work of a teacher at a Madrasah is to study and teach, and for the workers, there times are fixed. However, administration is a بلا (Balā). There are two meanings of Balā as in the 'Ayah;

"و في ذلكم بلاء من ربكم عظيم"

Two meanings have been mentioned for (the word) Balā (that appears) in this Āyah; 'to test' and 'to bestow'. Therefore, there is bounty and difficulty in administration. It is a crown full of thorns. If something happens at two o'clock in the morning, then the principal is woken up, that an incident has taken place in the Madrasah. He has to see to the Madrash when it is open and when it is closed during holidays. His own people and strangers, (both) search for him. He has a responsibility from every angle. The famous line of the couplet;

"ہر درد کی دوا ہے صل علی محمد"

"Sallī 'Alā Muhammed (salutations on Muhammed صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) is the medication for every pain"

similarly, in Madrasahs, it is as though the principal is the medication for every pain."

It is Necessary for the Principal and Head Teacher to be Tolerant

Hadhrat Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّهُ would mention; "a person who does not have tolerance is not worthy of being a principal and head teacher. It is imperative for the principal and head teacher to be tolerant. Hadhrat 'Ali says; "The one who was tolerant, he became a leader, and the one who became a leader, he benefitted."

Hadhrat Maulānā 'Abdullāh Sāhib took care of the administration of Dārul-'Ulūm Falāh-Dārayn for approximately twenty-seven years. As I mentioned, that Hadhrat Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّهُ would mention that it is necessary for a principal to be tolerant. Allāh سُبْحَانَهُ وَتَعَالَىٰ granted Hadhrat Maulānā this quality to the highest extent. His excellent administration of Dārul-'Ulūm Falāh-Dārayn for twenty-seven years and its advancements are a clear proof for this.

Sadqah-Jāriyah

The result of Hadhrat Maulānā's twenty-seven years of nurturing the students and taking care of the institute is that

the institute has become famous worldwide. Its graduates are also spred out in the entire world. They are serving Dīn excellently. This is all Sadqah-Jāriyah for Hadhrat Maulānā.

Preference to Teachers of the Science

During his period of administration, Hadhrat Maulānā paid full attention to the point that such teachers be selected for Dārul-'Ulūm Falāh-Dārayn, who could not only teach the book; in fact they could teach the science. Hadhrat Maulānā travelled to different parts of India fo this, and he put together for Falāh-Dārayn a team of teachers who could teach the sciences. Then the Madrasah began to progress daily, and not only did it hold a special position amongst the Madāris of Gujarat; in fact, it held a special position amongst all the Dīnī Madāris of India, in relation to academics and nurturing.

Arrival of the Akābirīn at Falāh-Dārayn

Hadhrat Maulānā paid special attention to occasionally invite to Falāh-Dārayn; local and foreign men of knowledge, men of Taqwā and specifically; experts in the fields of knowledge. The students would have an opportunity to meet them, and benefit from their knowledge, experience and Islāhī talks.

Foresight

Allāh سُبْحَانَهُ وَتَعَالَىٰ has granted this quality to Hadhrat Maulānā that he thinks far ahead before time. An example of this is Hadhrat Maulānā's decision to teach the students English in Dārul-'Ulūm Falāh-Dārayn. Hadhrat Maulānā made it compulsory for the students to learn English, and had already commenced with its teaching, whilst the other Madāris did not even think of it at that time. On the one hand, the students were taught the English language; however, on the other hand Hadhrat Maulānā did not allow for it to influence them at all.

It is mentioned in the third volume of Sadā-e-Dil (an echo of the heart) on page 165-166, Hadhrat Maulānā mentions:

"Hadhrat Maulānā Muhammed Sa'īd Rānderī Sāhib رَحِمَهُ ٱللَّهُ (the former principal of Jāmi'ah Husayniyyah, Rander) once came to Falāh-Dārayn. English was not part of the curriculum of any Madrasah of Gujarat, (whilst) we had included it in the curriculum. At that time, some 'Ulamā had an objection that something new was introduced. Hence, Hadhrat (Maulānā Muhammed Sa'īd Rānderī Sāhib رَحِمَهُ ٱللَّهُ) came. He stood outside the classroom and carefully looked at the students. I was thinking that what was Hadhrat (Maulānā Muhammed Sa'īd Rānderī Sāhib رَحِمَهُ ٱللَّهُ) looking at. Then, when Hadhrat (Maulānā Muhammed Sa'īd Rānderī

Sāhib رَحِمَهُ ٱللَّٰهُ) came to the office, he said; 'Maulwī Sāhib! I stood next to every classroom and carefully observed the students. You might have thought that what was I searching for.' I said; "Hadhrat, certainly I thought about it. Then Hadhrat (Maulānā Muhammed Sa'īd Rānderī Sāhib رَحِمَهُ ٱللَّٰهُ) said; 'The (teaching of the) English language has commenced here. I was observing if the English culture has settled in the students. I looked at their hair. Does any student have his hair cut in the English style." Hadhrat (Maulānā Muhammed Sa'īd Rānderī Sāhib رَحِمَهُ ٱللَّٰهُ) then said; 'Alhamdulillāh! I have not found any student to be such." Hadhrat (Maulānā Muhammed Sa'īd Rānderī Sāhib رَحِمَهُ ٱللَّٰهُ) then mentioned to me; 'Remain on this, teach the language; however, do not allow for the English culture to settle in."

When teaching of the English language was introduced in Falāh-Dārayn, then people taunted Hadhrat Maulānā by saying; "He seems to be a Mawdūdī. He is working away from the pattern of our elders." However, Hadhrat Maulānā wished to work on the pattern of our elders, because one of the founders of Dārul-'Ulūm Deoband; Hujjatul-Islām Hadhrat Maulānā Muhammed Qāsim Nānotwī Sāhib رَحِمَهُ ٱللَّٰهُ had perceived the benefit of the English language.

It is written about Hadhrat (Maulānā Muhammed Qāsim Nānotwī Sāhib رَحِمَهُ ٱللَّٰهُ) that he was going with a group to Makkah-Mu'addhamah. Hadhrat (Maulānā Rashīd Ahmed) Gangohī رَحِمَهُ ٱللَّٰهُ and others were with him. When the captain

of the ship came to know that this is a senior ‘Alim of India, he met Hadhrat (Maulānā Muhammed Qāsim Nānotwī Sāhib رَحِمَهُ ٱللَّٰهُ) and asked him some Dīnī and religious questions. Hadhrat Nānotwī رَحِمَهُ ٱللَّٰهُ gave the answers, whilst a person translated them. Hadhrat Nānotwī رَحِمَهُ ٱللَّٰهُ said at that time; “Had I known English, I would have been able to explain Islām properly to this person.” The foresight of Hadhrat Maulānā ‘Abdullāh Kāpodrawī Sāhib perceived this sigh (of Hadhrat Maulānā Muhammed Qāsim Nānotwī رَحِمَهُ ٱللَّٰهُ), and he introduced the English classes to spread Islām. Hadhrat Maulānā was successful in this.

Today we see in countries like England and Canada, where the original language is Englsih, that the students of Falāh-Dārayn easily deliver lectures in English. They also offer answers to the questions of the youth. In this manner, they satiate the youths thirst for knowledge. This is all the fruits of Hadhrat Maulānā’s foresight.

Should English be taught as a subject in the Madāris? Read the opinions of some of our Akābir.

Hadhrat Maulānā Andhar Shāh Kashmīrī Sāhib رَحِمَهُ ٱللَّٰهُ quotes in his collection; Lālah Wa Gul, an extract from the writings of Māulānā Munādhir Ahsan Gīlānī رَحِمَهُ ٱللَّٰهُ,:

“I remember that he had studied English until matric. I have mentioned earlier that whatever acquaintance has been obtained with English, it should be increased rather than

decreased. Recently, Maulānā Nu'mānī (Maulānā Muhammed Mandhūr Nu'mānī رَحِمَهُ ٱللَّٰهُ) has quoted in 'Al-Furqān', the view of your father; (Khātamul-Muhaddithīn Hadhrat Maulānā Anwar Shāh Kashmīrī رَحِمَهُ ٱللَّٰهُ) that it is difficult to do service to Dīn without English in this age. I have also quoted a statement of Shāh Sāhib (Hadhrat Maulānā Anwar Shāh Kashmīrī رَحِمَهُ ٱللَّٰهُ) in 'Nidhām-Ta'līm Wa Tarbiyat' in this regard. The reality is that together with English, the servants of Dīn would need to know Hindī and Sanskrit."

(Lālah Wa Gul, pg. 104)

Allāmah Sayyid Sulaymān Nadwī writes in Hayāt-Shiblī:

"Maulānā perceived such a great need for the English language that he felt it was even necessary for the 'Ulamā to know it. He mentioned an interesting incident in one of his lectures in 1912 CE regarding this.

He mentioned regarding the need for the 'Ulamā to know English; "The people at home were ill when I returned from Turkey. One night a telegram came at twelve o'clock. I opened it. I started doubting as to what must have happened, what kind of a telegram? I ran to the nephew of Sir Sayyid Marhūm. He read it and said: "Nawāb 'Alī Hasan Khān of Bhopal has sent this telegram. He congratulates you on your safe return from Turkey." This is the condition of us; Maulwīs." This is the reason that he persisted for English

to be taught in Nadwah. Therefore, in 1899 CE he made the proposal for English to be included in the curriculum. However, it did not succeed. Finally, in 1903 CE English was included (in the curriculum) as a compulsory subject, on his persistence.

I think it was in 1908 CE when I mentioned to Maulānā; "Why is every student of Arabic (studies) forced to learn English, for example; those who want to become Faqīhs, how would English benefit them." He replied; "You say something strange. If the Fuqahā knew English, and if they were able to translate our Fiqh into English, then the incorrect translations of the non-Muslims on Hidāyah and others books would not be presented as evidence in courts. Maulānā felt that if they knew English then they woul have done great services for Islām. Maulānā wanted that the 'Ulamā should be those who could do this service."

(Hayāt-Shiblī, Pg. 135)

Today the English language has become from amongst the needs of the time. It is unwisely to overlook it, due to its universality.

Hadhrat Maulānā Muhammed Mandhūr Nu'mānī Sāhib رَحِمَهُ ٱللَّهُ would deem it necessary to publish English newspapers to represent the problems of the Muslims. He also made a

personal effort in this regard; however, complete success was not achieved.

I present a (portion of a) lecture of Hadhrat Maulānā 'Abdullāh (Kāpodrawī) Sāhib in this regard. Hadhrat Maulānā mentions:

"There are some Muslim students that if an effort would be made on them, then they would do excellent work of Dīn. However, the condition is that someone should teach them English. Our 'Ulamā that are graduating and leaving, they do not know English. The young generation upon whom is the basis of the Ummah, we would have to learn their language to explain to them. At least we should have a few students who know excellent English, specifically those who have to work in foreign countries, where the original language is English.

'Allāmah Anwar Shāh Kashmīrī رَحِمَهُ ٱللَّٰهُ realised (this) close to the end of his life, when he developed a relationship with 'Allāmāh Iqbāl رَحِمَهُ ٱللَّٰهُ. 'Allāmāh Iqbāl said; "Newton revealed so and so thing." 'Allāmāh Anwar Shāh Kashmīrī رَحِمَهُ ٱللَّٰهُ said; "Newton has incorrectly attributed this to himself, 'Irāqī had written this". 'Allāmah Iqbāl could not believe that such a famous german scientist says this, and 'Allāmāh Anwar Shāh Kashmīrī is saying that 'Irāqī had written it. Hadhrat ('Allāmāh Anwar Shāh Kashmīrī رَحِمَهُ ٱللَّٰهُ) took out a manuscript, placed it in front of 'Allāmah Iqbāl, and said;

"Read this, 'Irāqī had written it four hundred years ago". Hence, 'Allāmah Iqbāl had great esteem for Hadhrat 'Allāmāh Anwar Shāh Kashmīrī رَحِمَهُ ٱللَّٰهُ. Therefore, he would repeatedly mention in his sittings that if anyone could give a new formation to Fiqh, then it would be 'Allāmah Anwar Shāh Kāshmīrī رَحِمَهُ ٱللَّٰهُ. Shāh Sāhib ('Allāmāh Anwar Shāh Kashmīrī رَحِمَهُ ٱللَّٰهُ) realised at that time,that if he knew English then he would have been able to somehow settle the message in their hearts."

Garden

During his period of administration, Hadhrat Maulānā had a garden made in Falāh-Dārayn. Some people taunted; "He is making the Madrasah into a school". Hadhrat Maulānā replied; "Cleanliness is required in Islām." Hadhrat Maulānā writes:

"During one of the trips of Hadhrat Hakīmul-Islām Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّٰهُ, a Majlis took place in the garden of Falāh-Dārayn after 'Asr. Hadhrat (Hakīmul-Islām Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّٰهُ) spoke on education and the educational environment. Hadhrat (Hakīmul-Islām Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّٰهُ) mentioned; "Ibn-Khaldūn رَحِمَهُ ٱللَّٰهُ did not like a garden amongst classrooms. He thought of it to be a disturbance. Some people have liked it. It depends on your temperament."

(Rushdo-Hidāyat Ke Minār, pg. 111-112)

Cleaning of Lavatory

Since I personally studied in a Madrasah, what I am mentioning is not a jeer; in fact, it is a reality so that the members of the Madāris pay due attention to it, as Hadhrat Maulānā paid attention to it during his administration.

We have seen that the lavatories used by the students are not cleaned well. When a student goes to relieve himself then he either finds the filth on the top or otherwise after relieving himself, the filth does not go down by pouring water. This is because the passage has become full. Sometimes the door is also broken, the lock is broken, there are yellow stains on the tub, or there is a hole in the jug and water is being wasted etc. During Hadhrat Maulānā's period of administration special attention was given to these things and the lavatories would be clean.

Hadhrat Maulānā personally mentions an incident:

"Once a delegatin from Jeddah came to Mumbai. Whilst they were going to a certain place from Mumbai, they mentioned to a lawyer who was residing in Mumbai, that they would want to see an Islāmic institute. He phoned me to say that they would want to come to Falāh-Dārayn, Tadkeshwar. They came and moved around the Madrasah. They were all

educated people. One person by the name of ‘Ali, he was linked to Algeria. He was very intelligent. He mentioned to me Whilst walking that he would want to go to the lavatory. I thought he would want to relieve himself, so I took him to the guesthouse. I said; “Come inside.” He said; “I would want to go to the lavatory that the students use.” Now I was perplexed as to whether he had a need to relive himself or not? I am showing him the lavatory to which he says; the student’s lavatory. What is the reason? I took him to the students lavatory. It was holidays so there were no students. Therefore, it was locked. I opened the lock. There would be no stain on any tub, as we would have the lavatories cleaned everyday in the morning and evening. Therefore, I showed him all the lavatories with ease. When he came out he said; “Now I do not need to see any other place. When your lavatories are so clean then everything (else) would (also) be clean.”

(Sadā-e-Dil)

Impressions of some of the Akābir regarding Hadhrat Maulānā’s Administration of Falāh-Dāryan

1. Hadhrat Maulānā Muhammed Pandor Simlākī رَحِمَهُ ٱللَّٰهُ came to Dārul-‘Ulūm Falāh-Dārayn. He expressed joy after he saw the administration, library etc. He came with a few prominent people of Ahmedabad after a

few months, and encouraged them to establish such classrooms in Ahmedabad.

(Rushdo-Hidāyat Ke Minār, pg. 52)

2. Hadhrat Maulānā Muhammed Mandhūr Nu'mānī رَحِمَهُ ٱللَّٰهُ has written; "There is a need to prepare a four year course for university students, and I find Falāh-Dārayn to be a suitable place for it. This insignificant one (Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib رَحِمَهُ ٱللَّٰهُ) responded; "We are prepared to arrange for the students of the university as per Hadhrat's command. Guide us with the sketch of its curriculum." Coincidentally, it was during this period that Hadhrat (Maulānā Muhammed Mandhur Nu'mānī Sāhib) was involved in an accident and became bedridden, and no such curriculum could be prepared.

(Rushdo-Hidāyat Ke Minār)

3. Hadhrat Maulānā Sayyid Fakhrud-Dīn Murādabādī رَحِمَهُ ٱللَّٰهُ expressed great happiness when he saw the administration of Dārul-'Ulūm Falāh-Dārayn. He wrote very good words in the inspection book.

This Trait is not a Favour

Be it a Dārul-‘Ulūm, Jāmi’ah or any other Madrasah, it has a special link with donations. Sometimes, negligence take takes place from both sides. Therefore, I present an incident that occurred with Hadhrat Maulānā. Hadhrat Maulānā mentions:

“Nowadays people donate to the Madrasah and then they apply force that we should accept their improper points. They bring students at the wrong time for admission. If admission is not granted, then they threaten (us) by saying; “You come to us for donations. Come next time, we would see.” Hadhrat Maulānā then mentioned; “A person fought with me. He said; “Your people come. They take donations from us. We would see.” I said; “Alhamdulillāh! Our Madrasah has never asked for donations. What are you talking? He said; “No, no, your collector had come.” I said; “We have kept no collector upto this day. Alhamdulillāh, some servants of Allāh سُبْحَانَهُ وَتَعَالَىٰ have taken the responsibility of the expenses. Collection does not take place even of a paisa. Yes, certainly if someone comes to the Madrasah and says that they would want to feed the students or do something else, then we say; “Very well, you could give something”; otherswise, never have our collectors gone for collection.” Then too he was threatening me. I said; “O Servant of Allāh (سُبْحَانَهُ وَتَعَالَىٰ)! Even if we were to

accept that you have donated to our Madrasah, then does it mean that we should break our rules because of your donation. The minds of the people are showing that they wish to make us slaves by giving money. This trait is not a favour."

In the same manner, sometimes the people of the Madāris break their rules and forcefully do their work. From this incident, we also receive an indication that this is also not correct.

Writing Books

Where Hadhrat Maulānā has done service of Dīn through his lectures, he has also done service of Dīn through his writings. Hadhrat Maulānā has authored a few books and a travelogue. Both of these, i.e the books and the travelogue are related to reading.

It is famous that the age of writings is thousands of years. Therefore, it is said that the benefit of writing is always more than the benefit of speech. Inshā-Allāh, this would be Sadaqah-Jāriyah for Hadhrat Maulānā. Specifically Dīwān-Imām Shāfi'ī is an excellent book from amongst Hadhrat Maulānā's books. It was a hidden treasure. Hadhrat Maulānā brought it to the fore. Now we could benefit from it easily.

Some Points on Sadā-e-Dil

Wadh (sermon) refers to offering advice through such points that soften the heart. Similarly , it refers to cautioning that also causes fear. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ advised the Ummāh and cautioned them about the result of (their) actions. Offering advice is a beneficial thing, that a person awakens from his unmindfulness. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has mentioned; "Fortunate is the one who takes heed from others."

The Sāhābah رَضِيَ ٱللَّهُ عَنْهُمْ took care of this platform of guidance after Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Hecne, many sermons have been narrated from the Khulafā-Arba' and Sāhābah رَضِيَ ٱللَّهُ عَنْهُمْ. Another reason for it being effective is that sometimes a person reads or listens to the Noble Qur'ān and Ahādīth without paying attention. He does not apply his mind to practicing (on what is being mentioned), or he does not reach to the point that is being highlighted; however' when he hears it from someone else and has access to those points, then it becomes easy to practice.

The 'Ulamā have preserved the sermons of the Sahābah رَضِيَ ٱللَّهُ عَنْهُمْ and those who came after them; generation after generation. They have preserved it in books for for widespread benefit.

Hadhrat Maulānā Mujāhidul-Islām Qāsmī رَحِمَهُ ٱللَّهُ writes:

"Where other factors play a role in building a mindset, developing good character, having excellent conduct and reforming conditions, from amongst them, one of the important practices is delivering lectures. It has a special history for the role that it has played in changing the condition of the heart, filling the mind with the Nūr of Ma'rifat, and taking (people) out of evil towards good."

Sadā-e-Dil; the book on Hadhrat Maulānā's lectures, has been published in three volumes until now. It has been accepted and favoured in academic and Dīnī circles. (May Allāh سُبْحَانَهُ وَتَعَالَىٰ make it that the other volumes also be published).

Hadhrat Muftī Muhammed Rafī' 'Uthmānī Sāhib writes about Hadhrat Maulānā's lectures:

"(Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib) is benefitting the students, 'Ulamā-Kirām and Dīnī circles of various countries with his sweet tongue in his lectures, and academic and Islāhī sittings.

Sadā-e-Dil is the voice of his painful heart. The dripping wounds of the Muslim society that (Hadhrat Maulānā) saw with his own eyes in India, Europe, America, Canada and Africa. The depravity that he found amongst the Muslims; in their youth, academic circles, general masses, houses and markets. He has presented wise solutions for them in his lectures. This is referred to as Sadā-e-Dil."

Faqīhun-Nafs; the commentator of Hujjatullāhil-Bālighah; the Shaykhul-Hadīth of Dārul-'Ulūm Deoband; Hadhrat Maulānā Muftī Sa'īd Ahmed Pālanpūrī Sāhib writes regarding Sadā-e-Dil:

"(Hadhrat Maulānā) is a substantiation of; "The distinction of musk is that it gives off a fragrance. It is not in need of the praises of the perfume seller" and "A beloved is not in need of (any) tip-top".

"Whatever comes out from the heart has an effect."

"It does not have wings; however, it has flying power"

Hadhrat (Muftī Sa'īd Ahmed Pālanpūrī Sāhib) then writes:

"I read some parts of Sadā-e-Dil. I was very pleased when I read them. Sometimes tears came to the eyes. When Maulānā sketched the scene of the insensitivity of the nation, the orator seemed to be a Mundhir-Jaysh (one who is warning of an imminent attack of an army). His words become a portrait of emotions. He has mentioned academic points, the sayings of the elders and the weak nature of Europe, in many places. This has doubled the relish of speech."

"Allāh سُبْحَانَهُ وَتَعَالَى has bestowed (Hadhrat Maulānā) with the elegance of excellent speech. The general masses and special people listen to his magical, attractive and prestige lectures with great interest. (Hadhrat Maulānā) also enjoys

acceptance amongst the educated people, due to his intellectual style. There is no extra passion or excessive formalities of speech in Hadhrat Maulānā's lectures. Neither is there any style or tune in (Hadhrat Maulānā's lectures); however, despite this, his lectures have such an effect that the general masses and special people, equally benefit.

(Sadā-e-Dil)

One of the excellent features of Hadhrat Maulānā's lectures is that he does not taunt the listeners; in fact, he explains to them with softness and love. The reality is also that a lecture full of taunts does not have an effect on the heart. Hadhrat Maulānā Muftī Muhammed Shafī' Sāhib رَحِمَهُ ٱللَّهُ would mention:

"The poetry of Akbar Marhūm was not as effective and beneficial as the poetry of Iqbāl. I believe the reason for this is that Akbar Marhūm adopted the method of taunting to express his thoughts, and the distinctive feature of taunting is that people of the same thought gain pleasure from it; however, no effective reformatory work is done through it.

(Ma'ārif-Muftī-A'dham, pg. 252)

A Few Distinctive Features of Sadā-e-Dil

1. Appropriate points have been mentioned according to the conditions of the places. It is felt

that Hadhrat Maulānā would come to know of the conditions of the places through newspapers and the lifestyle of the people. He would then mention appropriate points accordingly, for example; Hadhrat Maulānā mentions in one of his lectures in Leicester:

"We should ponder over our curriculum that we have here. Generally, a child is left completely free at the age of eleven or twelve years. The age of understanding the most is from twelve to sixteen or seventeen. They have to be controlled in this period. For this, I request the 'Ulamā to form a committee and ponder on how could there be one curriculum. The condition here is such that if there are Makātib running in six Masājid of Leicester, then the curriculum of every (Maktab) would be different. If the child of one Masjid goes to another Masjid, what would he be able to learn? It is difficult for him to adjust. How ill administered is this. We should unanimously form one curriculum. The curriculum should be spread for up to sixteen seventeen years, so that until the age of sixteen or seventeen, our children would come to an 'Alim for at least one period. During this period from twelve to sixteen years, the child moves away from Dīn completely.

Therefore, the practical solution is that the curriculum should be one and it should be spread out."

(Sadā-e-Dil)

Hadhrat Maulānā's point is fully correct. I am teaching Nādhirah to the children in London for approximately fifteen years. I have come across some students who left the Maktab at the age of twelve or thirteen. Then, their parents realised and sent them back to learn at the age of fifteen sixteen. When I taught them At-Tahiyyāt and Dūrūd-Sharīf, they did not know them correctly. Similarly, some children who left Maktab at the age of thirteen or fourteen, now that their time after school which was for Maktab would free, they became hooked to the wrong company, began going to the clubs, started taking drugs, drinking wine etc. If only the administrations of the Masājid and Makātib would not only ponder, but also prepare a practical solution, and begin to practice on this beneficial counsel of Hadhrat Maulānā.

This is also the matter with the girls that they leave Madrasah at the age of twelve or thirteen.

Then they no longer recite the Noble Qur'ān, neither do they know the Du'ās and Surahs that they learnt in Maktab correctly. If only the administrations of the Masājid and Madāris would leave out their tussles. They should pay attention to the work that needs to be done.

Another example is in Hadhrat Maulānā's lecture to the 'Ulamā in England. Hadhrat Maulānā mentions:

"I was reading the Jang newspaper wherein there was an article that (stated that) the difference amongst the 'Ulamā has caused great damage in that place. This difference regarding the Mas'alah of (the sighting of) the moon is such that we do not know who to follow. One Maulwī says this whilst another Maulwī says something else.

Qādhi Mujāhidul-Islām and a few other 'Ulamā were seated. Qādhi Sāhib said; "The easiest method is that the people with different views should gather at one place and the experts of knowledge should be called from India and Pakistan. All the people should present their views in from of these personalities and discussions should take place in various sittings. Then the proofs should be requested from these

experts, and a decision should be made that would apply in the entire U.K. If we would work in this manner, then the problem would be solved. However, a person should leave out a little of his ego. There is a need for Tazkiyah for this. Together with knowledge, there is a need for Tazkiyah. This is so that a person's ego does not remain in academic Masā'il. We should think that in what lies the benfit of the Ummah (nation), and when the 'Ulamā of the entire Ummah have accepted it and have altogether made a decision, then I should leave my view. Maulānā Muhammed Taqī Sāhib has mentioned a principle that Masāil are of two types; Mansūs and Mujtahad-Fīh. There is not place for Ta'wīl in Mansūs Masā'il. We should adopt firmness in such Masā'il. We should remain firm on our view. However, there is no force in Mujtahad-Fīh Masā'il. We should not persist (on our view) in such Masā'il. We should see that in what lies the solution to the general problems of th Ummah. My brothers! If the local 'Ulama of this place understand this point, then Inshā-Allāh they would be far away from many Fitnahs.

I see that we become distant from one another due to small Masā'il. It is not some major issue;

however, we (become) distant from one another, and for the 'Ulamā and Ummah to be distant from one another, and speak against one another, this is deadly poison for the Ummah. This poison would destroy the Ummah. Since Allāh سُبْحَانَهُ وَتَعَالَىٰ has made the 'Ulamā the leaders, these are the people from whom the Ummah receives guidance."

There is no need for any commentary after this (extract of the) lecture Hadhrat Maulānā. I would only say; "If only the efforts commence with the intention of practicing on this counsel!"

2. In many places, the attention has been turned to the unmindfulness of the Ummah.

3. The ailment has not only been mentioned; in fact, the treatment has also bee provided.

4. The language is simple. The listeners have been considered, that they should understand what is being said. Perhaps the reason for this is the incident that Hadhrat Maulānā has mentioned in one of his lectures:

   "When I was studying in Dabhel, I had great interest to see the books of Maulānā Āzād. I would repeatedly read the books of Maulānā

Āzād. Hence, the statements of Maulānā Āzād settled in my mind at that time. Sometimes, when I would go with Maulānā 'Abdul-Jabbār Sāhib to the villages, then those statements would be on the tongue in the lectures. A relative of mine was a retired magistrate. He told me; "Brother! When you deliver a lecture in a village then do not speak the (high) language of Abul-Kalām, because the villagers do not understand the (high) language of Maulānā Abul-Kalām. Therefore, when you come to the village to deliver a lecture, then speak simple Urdu because these people do not understand the the (high) language of Abul-Kalām." I realised this and said: "Truly, this is my mistake that I use such language."

5. Hadhrat Maulānā has not only mentioned points from books; in fact, he has also mentioned experiences.

6. The lectures delivered in front of the 'Ulamā and students, mention is made in it on which book should be read, (the books of) which authors should be read. Similarly, the excellence of the author and the names of some excellent books have also been mentioned.

7. Incidents of the elders have been mentioned many a times to explain the point.

8. A lesson has been taught that a Muslim should never loose hope in Allāh سُبْحَانَهُ وَتَعَالَىٰ, in any condition.

9. We should always remain connected to the elders.

10. We should be aware of the conditions of the present time, and adopt the means that inform us of the conditions. This point has been mentioned occasionally in different manners.

    How should work be done in this era? Hadhrat Maulānā mentions regarding it; "One of the methods of doing work in this era is that we sit on the stage and deliver loud lectures. Another method is that we work quietly. In this era creating disturbance leads to failure. It is my experience and I have heard it from the elders that the method of creating disturbance is totally incorrect, and this is the condition in every place."

11. We should not suffer an inferiority complex. We should have a superiority complex etc.

12. The mode of the lecture is of advice. There is no taunting, anger; in fact, truly it is a call of the

heart and a friendly (call) that shakes the heart. The points have an automatic effect and settle in the hearts of the listeners.

This collection of lectures is not only a call of the heart; in fact, it is also a medication for the heart. To quote Hadhrat Maulānā; "A lecture is medication." Hadhrat Maulānā mentions:

"I repeat a statement of Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ. Hadhrat Maulānā ('Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) mentioned; "People feel that a lecture should have excellent poetry in it." (Hadhrat) Maulānā ('Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) would say; "A lecture is that which is bitter. It is medication." Certainly, this collection of the lectures of Hadhrat Maulānā is medication for the ailments of the Ummah.

Hadhrat Maulānā mentions:

"A lecture is not that which looks at the temperament of the people, that so and so incident would be mentioned here, poetry would be read out, people would be happy that Māshā-Allāh, Maulānā delivered an excellent lecture. We say that place the finger on the ailment of the nation, that we are moving on the incorrect road

We have to come back to Islām. We have to come back to the ways of the Sāhābah-Kirām رَضِيَ اللّٰهُ عَنْهُمْ.

Sadā-Dil is an explanation of the (extract of the) lecture of Hadhrat Maulānā that was mentioned now. If only the Ummah would to read it with the intention of putting it into practice.

Outcome

The inward and outward qualities that Allāh سُبْحَانَهُ وَتَعَالَىٰ has bestowed Hadhrat Maulānā with, it is the outcome of a strong relationship with the elders.

Serious Preoccupation

Hadhrat Maulānā's mind is always seriously preoccupied.

Moderation

Hadhrat Maulānā is an incorporation of knowledge and practice, and moderation.

Dīnī Sense of Honour

A special quality of Hadhrat Maulānā is his Dīnī sense of honour. He becomes uneasy at seeing damage being caused to the Dīn of Allāh سُبْحَانَهُ وَتَعَالَى. There are many such examples. I present one such example:

"A movement has started under the supervision of the current government that has been named; "Ghar Wāpsī" (returning home). Similarly, they were thinking of introducing certain things in government schools that were against Islām and were acts of Shirk, and were totally against the beliefs of the Muslims. Hadhrat Maulānā personally delivered lectures at certain places and made the Muslims aware of it on time. Hadhrat Maulānā also requested the 'Ulamā to inform the Muslims about this Fitnah, and convened a special sitting for the 'Ulamā in which deliberations took place on how to overcome this.

A Brief account of Hadhrat Maulānā's Qualities

Hadhrat Maulānā is acquainted with the wisdom of Dīn, a man of intellect and foresight, contemplative 'Alim, reformer and sympathiser for the Ummah (nation) and an 'Alim of Dīn who remains acquainted with the demands and conditions of the time.

Memory

One of Hadhrat Maulānā's qualities is that he knows by memory many important texts, portions and poems of Arabic and Urdu books. He recites them unhesitanly with ease when the need arises. Perhaps the reason for this is that Hadhrat Maulānā studies (books) according to the method shown by Mufakkir-Islām Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ. Hadhrat Maulāna himself mentions:

"Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ would mention that when one reads a book that has excellent topics in it, then one should read it so many times that the text settles in the mind. An excellent piece of writing should be read once, twice and thrice, so that it settles in the mind. This is necessary. He(Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) himself mentioned that he read the books of Ahmed Amīn; Fajrul-Islām, Dhuhal-Islām and Dhurul-Islām, so many times that pages and pages of these books were preserved in his mind. He (Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) mentioned in one sitting that he has not read these books; in fact, he has licked them. (If only every student would engrave counsel of Hadhrat on his heart this.)

Hadhrat (Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) mentions in one place that one of the weaknesses of our children is that they do not pay attention to memorisation. All the excellent portions of Arabic prose and poetry should be memorised from the first year of Arabic studies. Excellent poetry and portions (of speech) should be in our memory. There is a

custom in the Arab countries on books of Mahfūdhāt. Many books have been published in this regard."

Attachment with Knowledge

It is one of the noble habits of Hadhrat Maulānā that he always wants to learn something new. I present two incidents in this regard.

1. Hadhrat Maulānā writes:

   "During my travel to Qatar, I went to a Masjid for Jumu'ah. The Imām Sāhib delivered a long Khutbah (sermon). At the end the he said;

   "وللحديث بقية، وان شاء الله ساقدم فى الجمعة القادمة بشرط البقاء و اللقاء"

   (The Hadīth has another portion to it. Inshā-Allāh I would come the following Friday on condition we are alive and we meet.)

   I liked this beautiful sentence of his. I stored in my mind immediately."

2. Hadhrat Maulānā writes:

   "In Mumbai there was "Al-Markazuth-Thiqāfiyyul-Misrī" of the Egyptians. When I was residing in Tadkeshwar, one day I went to Mumbai. I found myself to have sufficient time, so I headed towards

"Al-Markazuth-Thiqāfī". I reached there, and entered the Ghurfatul-Istiqbāl (reception). An Egyptian woman was seated there. I said; "As-salāmu Alaykum, I am a student. I have come here to benefit from your library." Immediately she said; "Ahlan Wa Sahlan" (welcome). She gave a shout to a worker and said; "Muhammed come here." The worker came quickly. She took out the keys, gave it to Muhammed, and said;

"خذ المفتاح و فرج باب المكتبة"

"Take the keys and open the door of the library." On hearing this, I began to think oho! Never before did we hear this manner, we would use افتح in place of فرج.

Fervour of Studying

It is necessary to study to acquire firmness in knowledge. All the great knowledgeable personalities would always study. Hadhrat Maulān himself mentions in one place:

"Do not regard yourself to be an 'Alīm by studying a few books or by studying for five or eight years. Knowledge is a vast ocean that cannot be crossed in eight years. The Dars-Nidhāmī that is taught in the Madrasah, the objective of it is only that we become capable of understanding the books that our Akābir have written. The door of knowledge begins

to open after that. This is also when we would continue to study. This is the reason that our Akābir write on the certificate; "if he continues to study". If the student continues to study then we have hope that he would do excellent work of Dīn. We come to know from here that it is necessary for every 'Alim to study (book). Only then would the knowledge remain fresh, and there would be vastness and deepness in (one's) knowledge."

Hadhrat Maulānā studies (books) every day. He himself mentions:

"I read books everyday. Sometimes, I read forty or fifty pages in one sitting. We are students until we are alive. A person can not acquire knowledge if he does not regard himself to be a student until death."

Pure Temperament

Allāh سُبْحَانَهُ وَتَعَالَىٰ granted Hadhrat Maulānā the opportunity to travel the world. Hadhrat Maulānā has travelled to different countries. These travels were not just mere travels; in fact, the service of Dīn has remained dominant in them. It is the noble habit of Hadhrat Maulānā to take out time and visit the libraries during these travels. The readers are at a great favour that Hadhrat Maulānā has made mention of the libraries that he has visited in his lectures and travelogue.

This has made it easy for the ‘Ulamā of those places and those who value knowledge, similarly those travellers who come to those places, to benefit from the libraries. In the same manner, Hadhrat Maulānā has also explained the work that the Muslims have to do in the libraries. If only due attention is paid towards this. In the same manner, Hadhrat Maulānā has also made mention of those libraries in which the books of those who attack Nubuwwat (Qādyānīs) are kept under the name of Islāmiyāt. At this point, what we need to think is that a traveller is turning the attention towards this, so then what are the local ‘Ulamā doing? These are some of the works that need to be done, for which no heed is paid at all. A large group of ‘Ulamā are either sitting lazily or entangled in subsidiary Masā’il. Hadhrat Maulānā has pointed out (the work). Now it is for the local ‘Ulamā to complete the work and pay attention towards it, that they inspect the books that are placed in the Islāmiyāt section of the libraries. They should continue to inspect the libraries, and place and have placed excellent book in them. This has remained Hadhrat Maulānā’s pure temperament in every travel, to inspect the library and study the books if time permits, otherwise at least to see the contents list.

Benefit

The elders have written that one should not be shy to acquire knowledge. The one who is shy to acquirre knowledge remains deprived of a lot of knowledge. Many a times, a person is shy to ask someone a question, whilst it has been mentioned; “a good question is half of knowledge.” Then, it is something great for a teacher to ask his student (after he becomes an ‘Alim) in this manner, that I do not understand so and so point, guide me. One needs to have a lot of courage for this. This is found seldomly. However, Allāh سُبْحَانَهُ وَتَعَالَىٰ has granted Hadhrat Maulānā this courage that he does not feel ashamed to ask any point to his students. I present an example of this.

Khatībul-Ummāh Hadhrat Maulānā Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّهُ mentions:

“The principal of our; Madrasah Hadhrat Maulānā ‘Abdullāh Kāpodrawī Sāhib had one day seen in a book that the Tajallī of Allāh سُبْحَانَهُ وَتَعَالَىٰ is black. He did not understand it. He asked me about it. I said that it is not such; in fact, how many ever colours there are, when all the colours are finished, then such a condition comes about that can not be explained through colours. In such an instance, some people write “black”, whilst in reality it is not black. Then I mentioned to Hadhrat (Maulānā) an incident. I would also mention this incident to you. You would understand (through the incident) what I am saying. Two great personalites have passed; Shāh Abdur-Rahīm Wilāyatī رَحِمَهُ ٱللَّهُ and Sayyid

Ahmed Barelwī. The Mashāyikhīn have observed that the Nisbat of Shāh 'Abdur-Rahīm رَحِمَهُ ٱللَّٰهُ, many of its Anwār were seen. However, Anwār were not seen in the Nisbat of Sayyid Ahmed Barelwī رَحِمَهُ ٱللَّٰهُ. People began to say that the Nisbat of Shāh 'Abdur-Rahīm رَحِمَهُ ٱللَّٰهُ is greater than the Nisbat of Sayyid Ahmed Barelwī رَحِمَهُ ٱللَّٰهُ. Hājī Imdādullah رَحِمَهُ ٱللَّٰهُ would mention that there was an error in the decision of the Mashāyikh. This is because wherever there are Anwār, it is the stage of Dhūhūr, and Sayyid (Ahmed Barelwī) Sāhib had completed the stages of Dhuhūr and reached further where no colour is seen.

Due to there being Anwār and colours, therefore there would be types of Anwār. When they come to an end then to explain this, it is mentioned that there is no colour. When there are no colours then it appears to be dark, so they call it black, whilst in reality it is not black. I mentioned that this is the deep reality that the colour of the cover of the Baytullāh is black, that no colour can come on black. This is an indication towards Tamkīn and Istiqāmat (steadfastness). Tamkīn is the condition that does not allow for other colours to come inside it. Hadhrat Māulānā 'Abdullāh (Kāpodrawī) Sāhib was delighted when he heard this answer."

Temperament of Verifying Every Point

It is the teaching of the Sharī'ah that if some would to come to you and inform you that so and so person or group is saying so and so about you, then we should not believe immediately what is being said to you; in fact, (you should) verify it that is it the truth or a lie? If it is the truth then how true is it and if it is a lie then how false is it? Many of us believe on hearsay. This then leads to many evils. Hadhrat Maulānā Masīhullāh Khān Marhūm Sāhib would mention that Tahqiq (verifying) would save us from Tafrīq (splitting). Allāh سُبْحَانَهُ وَتَعَالَىٰ has bestowed Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib with this quality. He does not believe in hearsay; in fact, his temperament is to verify every point.

Khatībul-Ummah Hadhrat Maulānā Abrār Ahmed Dhulyawī Sāhib رَحِمَهُ ٱللَّهُ mentions:

"It was the opening of the Nawī Nagrī Masjid in Tadkeshwar. One person said; "You should come; we would have the opening done by you." I said, "There are many great 'Ulamā present. I am nothing. Have the opening done by them." He said; "No, you would have to come. They would also come." I asked; "Who would be coming?" He replied; "Māulānā 'Abdullāh Kāpodrawī Sāhib, Muftī Ahmed Bemāt Sāhib, Maulānā Sher 'Alī Sāhib etc." I said; "These are great people and I am just by the way, I have nothing. I find it contrary to respect (for me) to do the opening in their presence. I respect my elders. You regard me to be great due to your

love (for me). However, these are our elders. We revere them." Hence, the conversation ended. Now he began to tell the people of the area; "There is so much difference amongst the Maulwīs! They asked; "What happened?" He replied; "Maulwī Abrār says that wherever there would be Muftī Ahmed Bemāt Sāhib and Maulānā 'Abdullāh (Kāpodrawī) Sāhib, then I would not come there." He changed the whole story.

Now, this story reached Maulānā 'Abdullāh (Kāpodrawī) Sāhib. It is my habit to take a walk after 'Īshā. I met Maulānā 'Abdullāh Sāhib on the road when I left for my walk. He was smiling, and he said; "What is the matter?" I also repeated this question, so (Maulānā 'Abdullāh Kāpodrawī Sāhib) mentioned the story. I said; "Oh! You heard this. Certainly, the matter is this." (Hadhrat Maulānā 'Abdullāh Kāpodrawī Sahib) then said; "My thought about you was also that you must have said this. However, people spice it up and present it."

Encouraging Juniors

One of the important traits of Hadhrat Maulānā is that he gives encouragement to his juniors. This trait is found in every great man that he shows kindness to his juniors and gives them encouragement. Hadhrat Maulānā 'Āshiq Ilāhī Bulandshahrī رَحِمَهُ ٱللَّٰهُ writes in one place:

“I wrote a small treatise on the points of Tablīgh. It is famously known as “Che Bāte” (six points). I sent this treatise to Hadhrat Maulānā Muhammed Mandhūr Nu’mānī Sāhib رَحِمَهُ ٱللَّهُ when I came to Delhi, that he should make it easy. Hadhrat (Maulānā Muhammed Mandhūr Nu’mānī Sāhib رَحِمَهُ ٱللَّهُ) made a few changes and wrote; “The language of this treatise is already easy. There is no need to do anything else to it.” (Hadhrat) Maulānā Muhammed Mandhūr Nu’mānī Sāhib رَحِمَهُ ٱللَّهُ was impressed with my writing although it was just (some) points. He remembered me with great lofty words in front of Hadhrat Shaykhul-Hadīth Maulānā Muhammed Zakariyyā Sāhib رَحِمَهُ ٱللَّهُ. Hadhrat Shaykhul-Hadīth (Maulānā Muhammed Zakariyyā Sāhib رَحِمَهُ ٱللَّهُ) then also mentioned to me; “Miyā, see! (Hadhrat Maulānā Muhammed Mandhūr Nu’mānī Sāhib) is praising you.” I am worthless just as I was. However, I have learnt from the manner of these two scholars that we should push our juniors forward. When we would encourage our juniors, then they would continue advancing.”

This quality is found in Hadhrat Maulānā to the highest degree. I present three to four such examples:

1. The Tafsīr (commentary) of Surah Yūsuf that was delivered by Khatībul-Ummah Hadhrat Maulānā Abrār-Ahmed Dhulyawī Sāhib رَحِمَهُ ٱللَّهُ in the Medīnah Masjid of Clapton, an area of the city London, I transcribed it and had it published

under the name; "Latā'if-Sūrah Yūsuf". This book reached Hadhrat Maulānā when he was residing in Canada. Hadhrat Maulānā phoned to congratulate me and gave me lots of encouragement.

2. A Gujarati monthly periodical gets issued from the trade hub of Gujarat, Surat city. The name of it is; "Vahora welfare". The editor is Maulānā Ya'qūb Sarīgat. Recently he wrote an article, the heading of which was; "Kalejā Kā Lahū Kāghaz Par" (the blood of the liver on paper). Hadhrat Maulānā liked the article greatly. Despite his oldd age, weakness and illness, Hadhrat Maulānā personally went to the house of Hadhrat Maulānā Ya'qūb Sarīgat Dadhālī Sāhib and congratulated him on penning this article. Allāhu-Akbar! We had only read in the books about such forms of encouragement, that in the past our elders would do this. However, even in this era, there are a few selected individuals who are reviving this practice of our elders.

3. A famous orator of Gujarat who is also a teacher of Tafsīr in Jāmi'ah Dabhel mentions; "I had delivered a lecture in Taraj on the earthquake that shook Gujarat in 2002 CE. The cassette of the lecture also reached Hadhrat Maulānā. Hadhrat

Maulānā was out of India at that time. He phoned (or sent a letter) to congratulate me from there. It is one of the excellent qualities of Hadhrat Maulānā that he opens his heart to praise the academic work of his juniors and encourages them. This is rarely seen in our times today."

4. I had transcribed the beginning eight lessons of Khatībul-Ummah Hadhrat Maulānā Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّٰهُ on Sūrah Yūsuf, when I came to know that Hadhrat Maulānā has come to his son in London; Hāfidh Ibrāhīm Sāhib. Hence, I took those eight lessons and came to Hadhrat Maulānā. Hadhrat Maulānā was ill at that time. I mentioned that the reason for my arrival is for Hadhrat Maulānā to glance on (these eight lessons), and write something about it. Hadhrat Maulānā expressed great happiness that the knowledge of Khatībul-Ummah (Hadhrat Maulānā Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّٰهُ) was preserved in cassettes. (Hadhrat Maulānā mentioned;) "The Ummah (nation) was not receiving the desired benefit. Certainly, there was a need to present it to the people in book form. You have taken up a good initiative. Then Hadhrat Maulānā said; "Currently I am ill and can not read it." Hence, I remained seated silently. Then Hadhrat Maulānā

said after a little while; "Okay, leave it here." Hence, I left those pages there. The next day Hadhrat Maulānā's son; Hāfidh Ibrāhīm Sāhib phoned me to say that Hadhrat Maulānā is remembering me. Hence, I came to Hadhrat Maulānā. Hāfidh Ibrāhīm Sāhib was also present there. Hāfidh Ibrāhīm Sāhib mentioned; "My father's condition is in front of your eyes. His health is not as it should be. However, my father woke up at night for Tahajjud. He read all the lessons you transcribed after performing Tahajjud." Then he mentioned; "The encomium is also here." Hadhrat Maulānā said when I took those pages in my hand; "I have placed a mark on the places where I felt it was appropriate to change." Hadhrat Maulānā then mentioned a few points. I present two of the points that are preserved in my mind up to this day. Certainly, it would prove to be beneficial to the reader.

1. "Nowadays many scholars are requested to write encomiums on one book. The encomiums take up twenty to twenty-five pages. If five hundred copies were to be printed, then in total how many extra pages and how much extra money would be spent?" Hadhrat Maulānā then said; "An encomium of

one scholar is sufficient for one book." Then Hadhrat Maulānā said; "These are the lessons of Maulānā Abrār (Ahmed Dhulyawī) Sāhib. What need is there for an encomium on it. Allāh سُبۡحَانَهُۥوَتَعَالَىٰ granted Hadhrat Maulānā Marhum (Abrār Ahmed Dhulyawī Sāhib) great expertise in the science of Hadīth and Tafsīr. Maulānā Marhum (Abrār Ahmed Dhulyawī Sāhib) had deep insight in both sciences. Therefore, the personality of Hadhrat Maulānā is an authority itself. There remains no need for an encomium after this."

Hadhrat Maulānā 'Abdullāh (Kāpodrawī) Sāhib has referred to Khatībul-Ummah (Hadhrat Maulānā Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّهُ) as "Khatīb Be Dil" in one of his writings. We could gauge from here, the status of Khatībul-Ummah (Hadhrat Maulānā Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّهُ) in the eyes of Hadhrat Maulānā.

2. The second point Hadhrat Maulānā said was; "There is a mistake in the poem you wrote. Check it properly." Then Hadhrat Maulānā said; "The books that are printed in our places, most of the poems are quoted incorrectly in them. No regard is given to their correctness."

When I completed the work on the lessons of Khatībul-Ummah (Hadhrat Maulānā Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّٰهُ), then I started working on the special 'Ulāmā Majālis of Khatībul-Ummah (Hadhrat Maulānā Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّٰهُ) that took place in Medīnah Masjid, Clapton. I was busy with the work when Hadhrat Maulānā came to our Masjid; (Masjid-Qubā, Stamford Hill, London). I mentioned to Hadhrat Maulānā the work that I was doing, with the intention of taking Du'ās. Hadhrat expressed great happiness and made a lot of Du'ā. Hadhrat Maulānā mentioned; "You have started excellent work. These Majālis are more beneficial than lectures. These Majālis are "Daryā Beh Kūzā" because they took place in front of the Ulamā. Hadhrat (Maulānā Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّٰهُ) Sāhib has mentioned academic points in them."

Fervour to Spread Knowledge

When "Latā'if-Sūrah-Yūsuf" came into the hands of Hadhrat Maulānā, then Hadhrat Maulānā said to me:

"Māshā-Allāh, there is academic material in the book. If you have a few copies then send it to Kāpodra to Qārī Khālid Kāpodrawī Sāhib (teacher at Jāmi'ah Qāsmiyyah Kharod).

What we do is that those Dīnī Institutes in Gujarat that have classes up to Dawrah-Hadīth, we send copies to their libraries. Currently there are fifty-five such institutes. Qārī Khālid Sāhib sends these books to the institutes. He sends it with the Muslim drivers of the trucks that come from those areas."

In this manner, Māsha-Allāh, Hadhrat Maulānā has sent a number of valuable books to these institutes. This practice continues up to this day. This is the result of Hadhrat Maulānā's friendship with knowledge, and love to spread it.

Simplicity

Hadhrat Maulānā is completely simple in his style of dressing just as he is in his nature. A person would not be able to gauge through Hadhrat Maulānā's attire the excellent qualities that Allāh سُبْحَانَهُ وَتَعَالَىٰ has placed in him. Hadhrat Maulānā himself mentions an incident:

"Once I was travelling in a train in India. There was a student seated close by. I realised that he was a student through his dressing. He did not recognise me. I asked him; "What do you study?" He said; "I am studying Sharh-Wiqāyah and Mukhtārāt etc in the forth year of Arabic studies." Then he asked me; "Where do you live?" I replied; "I live in a small village, Kapodra." He asked; "What do you

do?" I replied; "I do farming." Then I asked him; "What kind of a book is Sharh-Wiqāyah?" He replied; "It is an excellent book. There are Masā'il of Fiqh in it." Then I asked; "What kind of a book is Mukhtārāt?" He said; "It is a very large book on Arabic." He was speaking to me thinking that I was a villager. I asked him; "A lesson has come in Mukhtārāt الخطابة المعجزة (Al-Khitābatul-Mu'jizah), do you remember any of its sentences?" He became wary when I said this, and started thinking that this is a villager and his speaking about الخطابة المعجزة (Al-Khitābatul-Mu'jizah)."

(Sadā-e-Dil, vol.1, pg. 226)

We come to know of Hadhrat Maulānā's simplicity through this incident.

Analysis

One of Hadhrat Maulānā's distinctive features is that whatever matter comes to the fore; he understands it by making its academic, emotional or political analysis, that what is the real objective of saying it or writing it. What measures should be adopted to prevent and overcome it.

Supervision

Hadhrat Maulānā is also a supervisor of some Madāris. I find it appropriate to mention one of Hadhrat Maulānā's practices in this regard. When Hadhrat Maulānā made the decision to obtain Canadian citizenship and to reside there permanently, then he informed those Madāris for whom he was doing supervision that since he would be moving to Canada permanently; therefore, he would be retracting his name from the list of supervisors. When he was informed that it would not be a problem, his name would remain in the list of supervisors, then Hadhrat Maulānā mentioned that what would be the benefit of such supervision when he is no longer in this country. Hadhrat Maulānā then mentioned that he is not in favour of customary supervision.

Preparing Men

Hadhrat Maulānā made many individuals men of the field. He prepared many men of work through this ability of his.

Politics

Hadhrat Maulānā has never taken part in politics. However, he keeps a watchful eye on the ups and downs of politics. For this, he reads the local newspaper daily. This practice even continues on journeys. He is not unmindful of it even on journeys.

Dīnī Sense of Honour

I borrow the words Mufakkir-Islām Hadhrat Maulānā ‘Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّهُ wrote about Maulānā Muhammed Mandhūr Nu’mānī رَحِمَهُ ٱللَّهُ after his demise:

“One of the excellent qualities of Hadhrat Maulānā is his Dīnī sense of honour. One thing is Hamiyyat and another is Himāyat. In Himāyat there is no internal emotion, empathy and uneasiness that is found in Hamiyyat, whilst the letters of both (words) are close to each other. However, Allāh سُبْحَانَهُ وَتَعَالَىٰ grants this to very few people. Hadhrat Maulānā is from this selected group of people. Allāh سُبْحَانَهُ وَتَعَالَىٰ has bestowed him with the wealth of Dīnī sense of honour.”

Memory

The ‘Ulamā have written that the power to memorise is divine light through which the Sālihīn (pious) are honoured. Imām Shāf’ī رَحِمَهُ ٱللَّهُ complained to his teacher Hadhrat Wakī’ رَحِمَهُ ٱللَّهُ about his weak memory. Hadhrat (Wakī’ رَحِمَهُ ٱللَّهُ) advised Hadhrat Imām (Shāfi’ī) to stay away from sins. He said that the power to memorise is the Nūr of Allāh that is not given to a sinner. Allāh سُبْحَانَهُ وَتَعَالَىٰ has bestowed Hadhrat Maulānā with an excellent memory. Despite being at this stage of his life, where he has passed eighty years, his

memory is intact. (Like that Hadhrat Maulānā is intelligent from his childhood. One of his teachers, Hadhrat Maulānā Sayid Hasan Deobandī Sāhib, under whom Hadhrat Maulānā studied "Nafhatul-'Arab", mentioned to Maulānā 'Abdul-Haqq 'Umarj رَحِمَهُ ٱللَّهُ, who was the head of "Anjuman Thamaratut-Tartīb" at Dārul-'Ulūm Deoband at that time and he was regarded as the leader of the Surtis, that; "This Surtī boy is intelligent. Take care of his and keep an eye on him.")

An Excellent Quality

An excellent quality that has been seen in Hadhrat Maulānā is that he takes note of everything. He carefully ponders on what he sees, reads and hears. He tries to get to the bottom of it and remember it as far as possible. Generally, Hadhrat Maulānā also remembers it. When he mentions it then one thinks that he must have read it now, whilst (the reality is that) a reasonable amount of time has passed since he saw, heard or read it. In the same manner, whatever good point Hadhrat Maulānā finds written anywhere, for example; behind a vehicle or on a wall, signboard or public road, then he tries to read it and remembers it. Hadhrat Maulānā makes an analysis of it and benefits from the good angle that could come out from it. He also delivers the message to others on appropriate occasions.

Broad-Mindedness

An important trait of Hadhrat Maulānā is that he openly acknowledges an excellent trait of another person and admits his capabilities, even though he may be linked with another group. Hadhrat Maulānā himself mentions:

"In India we were once working with an organistion when some differences occurred. Then, eight to ten people resigned. There was quite a bit of disorder. During this period, coincidentally I went to Makkah Mukarramah. In the Haram Sharīf a man started telling me; "Sāhib! So and so leader is like this and that." I said; "No, what are you talking. He has done great work of Dīn. If we differ with some of his points, then that does not mean that he is totally bad." Then I said; "He has done great good work." I presented a few examples in front of him. Then after a little while he told me; "You are the first person who has spoken like this about an opposing 'Alīm."

Sensitivity of Current Times

Hadhrat Maulānā is an expert on present day sensitivity. He practices well on the statement of Hadhrāt 'Alī Ibn Abī Tālib رَحِمَهُ ٱللَّٰهُ; "Speak to the people according to their level of

understanding. Do you want them to refute Allāh (سُبْحَانَهُ وَتَعَالَىٰ) and His Rasūl (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) (due to their foolishness)."

Wisdom

Allāh سُبْحَانَهُ وَتَعَالَىٰ mentions in the Noble Qur'ān:

"Call to the path of your Rabb with wisdom and beautiful counsel and debate with them in a manner that is best."

Allāh سُبْحَانَهُ وَتَعَالَىٰ has granted Hadhrat Maulānā a great amount of wisdom. Hadhrat 'Umar رَضِيَ ٱللَّٰهُ عَنْهُ mentions; "Certainly wisdom is not gained through increase in age, in fact, this is a gift from Allāh سُبْحَانَهُ وَتَعَالَىٰ. He gives it to whomsoever he wishes." There is a need for wisdom when calling towards Dīn and setting a Dīnī mindset."

I find it appropriate to mention an incident of Hadhrat Maulānā in this regard. Doctor Sirājud-Dīn from America went to a Muslim country with his family. He was treated very badly there, that three hundred rupees were taken from him for a fare worth fifty rupees. When he returned he was so disgusted that he began shaving his beard. When Hadhrat Maulānā met him, he (Hadhrat Maulānā) greeted him. The Doctor started taking out the rancour of his heart (by saying); "Islām is like this. We are troubled when we see some Muslims. My money was wasted etc." Hadhrat Maulānā mentions; "I heard what he had to say, and at the

end I said to him that even if the whole world would become Kāfir (non-believers), then too it is is not permissible for us to leave the Dīn that Muhammed صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has brought from Allāh سُبْحَانَهُ وَتَعَالَىٰ. Hadhrat Maulānā says; "He understood my point." Then I said; "Doctor Sāhib, I agree with your sentiments. However, why are you moving from your place. You are surpassing the boundaries." I spoke to him slowly. He gave his hand in my hand, and said; "Now I would not say this." Alhamdulillāh, then he did not say such things.

Personal Library

Hadhrat Maulānā's personal library is also quite big. There are Arabic, Urdu and books of some other languages in it. There are also manuscripts in it. Some of the books are so rare and valuable that they are not even found in the libraries of the Madāris of Gujarāt. It is Hadhrat Maulānā's practice, effort and desire to purchase excellent books. Perhaps behind it is the advice that Hadhrat Maulānā 'Abdur-Ra'ūf Peshāwarī رَحِمَهُ ٱللَّهُ gave him in his youth. Hadhrat (Maulānā 'Abdur-Ra'ūf Peshāwarī رَحِمَهُ ٱللَّهُ) mentioned to Hadhrat Maulānā:

"Have you ever seen a barber doing a hair-cut with the instruments of another person?" I replied; "No". Hadhrat then said; Then why does a Maulwī take the books of others and teach?" Hadhrat then emphasised; "Keep a habit to

purchase the necessary books of Fiqh, Adab, Hadīth Shārīf and Tafsīr, that slowly a good treasure of books is gathered." Hadhrat Maulānā further writes:

"This advise of Hadhrat (Maulānā 'Abdur-Ra'ūf Peshāwarī رَحِمَهُ ٱللَّهُ) had an effect (on me). I then started to purchase books and kept them safely. I benefitted from them greatly in Madrasah and at home."

(Rushdo-Hidāyat Ke Minār, pg. 58)

Reading books and Benefitting from the 'Ulamā

Just as Hadhrat Maulānā has read many books, similarly he has also benefitted greatly from the 'Ulamā. Hadhrat Maulānā himself writes in one place:

"The Ulamā and Mashāyikh whom I had the honour to meet and benefit from, they are a large number. Some of them are outstanding Arab and 'Ajam (non-Arab) 'Ulamā, and their list is long."

(Rushdo-Hidāyat Ke Minār, pg. 17)

Practice of Sitting in the Company of the Sālihīn

Hadhrat Maulānā himself has stayed a lot in the company of the pious and he always offers this advice to his associates to sit in the company of the Sālihīn (pious). Hadhrat Maulānā has great interest to visit and meet the elders since

his youth; in fact, it could be said; since his childhood. Hadhrat Maulānā writes in "Rushdo-Hidāyat Ke Minār":

"When I once again went to Dārul-'Ulūm Deoband in 1958-1949 CE, then a classmate with whom discussions would take place about Maulānā 'Alī Miyā Nadwī Sāhib, gave me glad news that Hadhrat Maulānā 'Abdul-Qādir Rāipūrī Sāhib has come to Saharanpur and Maulānā Abul-Hasan ('Ali Miyā) is also there. I left in the evening for Saharanpur. Maulānā ('Ali Miyā) was staying in a room next to the room of Hadhrat Rāipūrī. I met them, requested Du'ās and returned."

Hadhrat Maulānā always offers this advice, specifically to the 'Ulamā, that we should remain linked to the elders. A relationship should be kept with them. We should present ourselves in their company when we have time or inform them that we would take out time and come or we should adopt any of the means of communication. We should remain connected with them. The reality is that a person becomes a true person when he stays in the company and under the supervision of the elders.

Hadhrat Maulānā himself mentions in one place:

"It is always very important to stay in the company of the pious and keep correspondence with them. When a person dedicates himself to books, reads the books of the Akābir and establishes a relationship with the pious, then he

develops Salāhiyat (capability) and Salāh (piety). One thing is to brighten the mind. This would be done through books. If you would read, your mind would brighten and the treasure of (your) information would increase. Another thing is for the heart to brighten. One would find the light of the heart by the pious. The Sahābah رَضِيَ اللَّهُ عَنْهُمْ received both of these from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Their minds would brighten through the knowledge that they would receive from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ blessed tongue and their hearts would become purified through his company."

Hadhrat Maulānā mentions to the 'Ulamā and students:

"Hakīmul-Islām Hadhrat Maulānā Qārī Muhammed Tayyib Sāhib رَحِمَهُ اللَّهُ would always mention in his lectures; "If you place small tablets inside a box of clothing, then when you open the box after one week, you would find its smell emanating from the clothing, and if you place roses inside, then the smell of roses would emanate from it. This is despite the fact that (originally) there was no smell emanating from the clothing. However, when you placed the roses inside, this caused the clothing to give off the fragrance of roses. This is only the effect of Suhbat (being in the company of something)." (Hakīmul-Islām Hadhrat Maulānā Qārī Muhammed Tayyib Sāhib رَحِمَهُ اللَّهُ would always mention) to the students; "Adopt the company of the pious. The students and 'Ulamā need it greatly."

Hadhrat Maulānā mentions in another place:

"Certainly the need to acquire knowledge is foremost. However, knowledge alone is not sufficient, because the Sāhābah رَضِيَ اللَّهُ عَنْهُمْ together with knowledge, they sat in the company of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is the reason that there was light in their knowledge. Nowadays many people have knowledge. However, this knowledge is a cause of Fitnah for them. Sometimes there are internal conflicts, sometimes they are entangled in a certain matter, sometimes there are debates on small points. Presently all the problems that are occurring in the circles of the 'Ulamā, they are due to not having the company of the pious."

I present an incident to show how much importance Hadhrat Maulānā gives to staying in the company of the pious. Hadhrat Maulānā was in Canada when he received the news that the beloved Khalīfah of Hadhrat Maulānā Masīhullāh Khā Sāhib رَحِمَهُ اللَّهُ; Hadhrat Maulānā Muhammed Fārūq Sāhib رَحِمَهُ اللَّهُ of Pakistan who was famously known as Hājī Fārūq Sāhib, would be arriving in England. Hadhrat Maulānā travelled from Canada to England only so that he could spend maximum time with him, and spend a few days in the company of a pious person.

Hadhrat Maulānā mentions an interesting incident of this trip:

"I sat with Maulānā Fārūq Sāhib رَحِمَهُ ٱللَّٰهُ in a motor vehicle. There was no one else in the motor vehicle. I first entered (the vehicle). Hadhrat (Maulānā Fārūq Sāhib رَحِمَهُ ٱللَّٰهُ) entered immediately after me and said; "Assalāmu 'Alaykum". This happened also a second time. Hadhrat (Maulānā Fārūq Sāhib رَحِمَهُ ٱللَّٰهُ) entered first and said; "Assalāmu 'Alaykum". This was despite no one being inside the motor vehicle at that time. Then he said; "Maulwī Sāhib, when you enter your room or home, then you should say Assalāmu 'Alaykum and enter because it could be possible that there are pious Jinn in it. You should greet them. If there is no one in the house, then too say; As-Salāmua 'Alaykum and place your foot (in). This motor vehicle is also like a room. Therefore, even when you sit in a motor vehicle and there is no one inside, then too say; Assalāmu 'Alaykum, and sit."

The point that Hadhrat Maulānā makes below is what really needs to be understood:

"We have to learn such points from the elders. Therefore, we are in need of what they mention for our entire life, A person should never think of himself to be perfect. A person should always regard himself to be as one in need. Whomsoever had himself scraped by staying in the company of the elders and those whom the elders have nurtured, we should stay with them in every matter. Our Nafs would not become correct without staying with them. "

Serving the Elders

It is Hadhrat Maulānā's habit to stay in the company of the elders and serve them. Allāh سُبْحَانَهُ وَتَعَالَىٰ had gifted Hadhrat Maulānā with this quality in his childhood. Hadhrat himself writes in one place; "Hadhrat Muftī Kifāyatullāh Sāhib رَحِمَهُ ٱللَّهُ came to Dārul-'Ulūm Deoband. Hadhrat (Muftī Kifāyatullāh Sāhib رَحِمَهُ ٱللَّهُ) went to the Masjid of the Dārul-'Ulūm to perform the Dhuhr Salāh. I also came there. After performing Nawāfil Salāh, I wished to take Muftī (Kifāyatullāh) Sāhib's shoes and place them outside. Hadhrat Muftī (Kifāyatullāh) Sāhib quickly took the shoes from my hand and said; "Brother! These are my shoes. Where are you taking them?" I became frightened and stood on one side. Muftī (Kifāyatullāh) Sāhib smiled and walked ahead. Then, an 'Alīm who was with him mentioned; "Muftī (Kifāyatullāh) Sāhib does not like that others should carry his shoes. What he mentioned to you, he mentioned it jokingly."

(Rushdo-Hidāyat Ke Minār, pg. 196)

Hadhrat Maulānā also had the opportunity to serve Hadhrat Maulānā 'Abdul-Hayy Bismillāh Dābhelī Sāhib رَحِمَهُ ٱللَّهُ. He would make tea for Hadhrat (Maulānā 'Abdul-Hayy Bismillāh Dābhelī Sāhib رَحِمَهُ ٱللَّهُ) during break, and after

eleven o'clock he would wash the utensils and clean the room.

(Rushdo-Hidāyat Ke Minār, pg. 28)

In the same manner, Hadhrat Maulānā had the opportunity to serve Hadhrat Maulānā 'Abdur-Ra'ūf Peshāwarī Sāhib رَحِمَهُ ٱللَّٰهُ. He took the responsibility to make tea and arrange meals for Hadhrat (Maulānā 'Abdur-Ra'ūf Peshāwarī Sāhib رَحِمَهُ ٱللَّٰهُ).

(Rushdo-Hidāyat Ke Minār, pg. 57)

During his student days, when the Adhān of 'Ishā would go, Hadhrat Maulānā would leave the classroom and go straight to the thatched house. He would fill the Wudhū ewer with water and place it for Hadhrat Maulānā Shamsul-Haqq Afghānī رَحِمَهُ ٱللَّٰهُ. Hadhrat (Maulānā Shamsul-Haqq Afghānī رَحِمَهُ ٱللَّٰهُ) would sometimes say words of Du'ā at this.

(Rushdo-Hidāyat Ke Minār, pg. 70)

Similarly, Hadhrat Maulānā mentions:

"In 1948-49 CE in the guest house of Hadhrat Madanī رَحِمَهُ ٱللَّٰهُ, it was the first time that I found Shaykhul-Hādīth (Hadhrat

Maulānā Muhammed Zakariyyā Sāhib) رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā 'Abdul-Qādir Rāipūrī رَحِمَهُ ٱللَّٰهُ and Maulānā Habībur-Rahmān Ludhyānwī رَحِمَهُ ٱللَّٰهُ altogether. I met them and had an opportunity to serve after meals. Hadhrat Shaykhul-Hadīth's health was very well at that time. His hands and feet were so strong that was I experiencied difficulty massaging them, due to my young age."

(Rushdo Hidāyat Ke Minār, pg. 115)

In the same manner, Hadhrat Maulānā mentions:

"Mujāhid-Millat Hadhrat Maulānā Hifdhur-Rahmān Seohārwī رَحِمَهُ ٱللَّٰهُ came to Dabhel. It was my first year of teaching. I was serving him after 'Ishā. Hadhrat (Maulānā Hifdhur-Rahmān Seohārwī رَحِمَهُ ٱللَّٰهُ) asked me; "Where are you from?" I said: "Kāpodra, it is a small area." Immediately he said; "Yes! I know."

(Rushdo Hidāyat Ke Minār, pg. 128)

It is the reward of Hadhrat Maulānā serving the elders and their Du'ās that Allāh سُبْحَانَهُ وَتَعَالَىٰ has made him one who is being served.

Requesting Advice from the Elders

Hadhrat Maulānā went the place where Hadhrat Maulānā Muhammed Yūsuf Banūrī رَحِمَهُ ٱللَّهُ was residing at in Makkāh Mukarramah; Bābul-'Umrah. Hadhrat Maulānā requested him to write some advice in his book. Hadhrat Maulānā Muhammed Yūsuf Banūrī رَحِمَهُ ٱللَّهُ wrote:

"ألا كل شيء ما خلا الله باطل

وكل نعيم لا محالة زائل"

"Know that everything besides Allāh (سُبْحَانَهُ وَتَعَالَى) is false

And every bounty (of this world) would certainly come to an end"

(Rushdo-Hidāyat Ke Minār, pg. 76)

Hadhrat Maulānā mentions that he presented a notebook to Hadhrat Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ at the Kosamba station, and said; "Hadhrat write some advice." Hadhrat (Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ) took out a red pen from the pocket of his Sherwānī (long coat) and wrote a poem.

(Rushdo Hidāyat Ke Minār, pg. 109)

Hadhrat Maulānā mentions that he requested Hadhrat Māulānā Hifdhur-Rahmān Seoharwī رَحِمَهُ ٱللَّهُ to write some

advice in the notebook. Hadhrat (Māulānā Hifdhur-Rahmān Seoharwī رَحِمَهُ ٱللَّٰهُ) wrote:

"الدين النصيحة"

"Dīn is to wish well"

(Rushdo Hidāyat Ke Minār, pg. 129)

Taking Counsel from the Akābir

It is Hadhrat Maulānā's habit that he always takes counsel from his elders in every important matter. He then works according to the course of action they mention. There are many such examples. I would mention a few:

1. Hadhrat Maulānā writes:

   "In March 1966 CE, I was handed the responsibility of the administration of Dārul-'Ulūm Falāh-Dārayn. It was necessary for me to consult with the elders due to my young age and inexperience. For this reason, I went to Hadhrat Maulānā Muhammed Sa'īd Rānderī رَحِمَهُ ٱللَّٰهُ. Hadhrat (Maulānā Muhammed Sa'īd Rānderī رَحِمَهُ ٱللَّٰهُ) was seated in the library of Jāmi'ah Husayniyyah. He seated me with affection. I mentioned that I am not worthy of this (See! this is the real thing that makes a person successful, that to annihilate oneself, to believe that one is not worthy

of it, to have humility that despite being worthy, Hadhrat Maulānā believes himself not to be worthy.); however, the people of the committee are insisting that I have to do this work. Hadhrat (Maulānā Muhammed Sa'īd Rānderī Sāhib رَحِمَهُ ٱللَّٰهُ) said; "There is nothing to be frightened of. The work itsef would teach you how to do it. You would gain experience as you would continue doing work. If you are confronted with difficulties then consult. Certainly remember one thing that do not poke a moving ox." The meaning was that do not deliberately look for faults in the work of the teachers who work in the Madrasah, and go for them. (Hadhrat Maulānā Muhammed Sa'īd Rānderī Sāhib رَحِمَهُ ٱللَّٰهُ also mentioned;)"Stay away from criticism. There is no benefit for principals to take (their subordinates) to task for small things. You have to also overlook."

(Rushdo Hidāyat Ke Minār, pg. 191-192)

Hadhrat Maulānā writes in another place:

"I had to take care of the administration of the Madrasah at a very young age, i.e at the age of thirty-three. Therefore, I would repeatedly go to the Asātidhah and Akābirīn to consult. Through their guidance, I continued to deliver this broken service.

May Allāh سُبْحَانَهُوَتَعَالَى accept it and make it a means of salvation. Āmīn!"

2. Hadhrat Maulānā writes in another place:

   "In 1966 CE, I went to Tadkeshwar to teach. However, after two months, the administration changed and I was handed the responsibility of administration. I went to Hadhrat Maulānā Ayyūb A'dhamī Sāhib رَحِمَهُ ٱللَّهُ; the former Shaykhul-Hadīth of Jāmi'ah Ta'līmud-Dīn Dabhel Simlak, and sought counsel from him. He said; "Do work with courage. However, remember one advice of mine, do not stop teaching. Our institutes always need teachers not principals. Those Madāris wherein the principals are also teachers, the effect that their character has on the students, the principals who are not teachers do not have it."

   (Rushdo Hidāyat Ke Minār, pg. 143)

3. Hadhrat Maulānā mentions:

   "Once when I was in seclusion with Shaykhul-Hadīth Maulānā Muhammed Zakariyyā Sāhib رَحِمَهُ ٱللَّهُ, I mentioned to him the disturbing conditions of the Madrasah. Shaykhul-Hadīth (Maulānā Muhammed Zakariyyā Sāhib رَحِمَهُ ٱللَّهُ) said; "Do not leave from your

side. If they separate you (from the Madrasah) then do not grieve."

(Rushdo Hidāyat Ke Minār, pg. 117)

4. Hadhrat Maulānā mentions:

"I presented myself in the company of Hadhrat Muftī Mahmūd Gangohī Sāhib رَحِمَهُ ٱللَّهُ. I began mentioning the difficulties in detail. Hadhrat Muftī Sāhib kept listening attentively. When I completed, he asked; "Is there anything else left to say?" I said; "No, these are the conditions that I have mentioned." (Hadhrat Muftī Sāhib) said; "Yes! These are the conditions you have to do work in. Such conditions would keep coming. Maulwī Sāhib! Our Akābirīn built the institutes after great sacrifices. Has it been decreed in our lot to destroy them?" My eyes filled with tears when I heard this from Hadhrat (Muftī Sāhib) رَحِمَهُ ٱللَّهُ. Hadhrat (Muftī Sāhib) رَحِمَهُ ٱللَّهُ then said; "Prepare a few individuals who have the capabilities to take care of this work. Then there is no problem in parting ways. However, not now." These touching words of Hadhrat Muftī Sāhib caused my opinion to change, and work continued for a number of years after this."

(Rushdo-Hidāyat Ke Minār, pg 156)

The Advices of the Akābirīn to Hadhrat Maulānā Regarding Administration

1. Once Hadhrat Maulānā Muhammed Mandhūr Nu'mānī رَحِمَهُ ٱللَّٰهُ was invited for consultations on the academic particulars and academic progress of Falāh-Dārayn. Hadhrat Maulānā Muhammed Mandhūr Nu'mānī رَحِمَهُ ٱللَّٰهُ came for three days. He assessed students from the Urdu class right up to the Dawrah class, and offered beneficial counsel. One of the points he mentioned was:

   "A student should not be expelled immediately for his mistakes and mischief. Expulsion is a last resort. Students would do some mischief. They should be nurtured and reformed, not expelled on every point. You must have read the article of Maulānā Munādhir Ahsan Gīlānī Sāhib رَحِمَهُ ٱللَّٰهُ about his student days at Dārul-'Ulūm Deoband. How much mischief (the students made)! If the principal of Dārul-'Ulūm (Deoband) would have expelled them, then today the Ummah (nation) would be deprived of their valuable services. Since your Madrasah does not raise funds through donations, there is no pressure from donors. Therefore, a student who is weak in the primary classes of Arabic studies should not at all be promoted to the next class. You should endure some

opposition in this practice. However, this would cause the academic standard to be high."

(Rushdo HIdāyat Ke Minār)

2. Hadhrat Maulānā 'Imrān Bhopālī رَحِمَهُ ٱللَّٰهُ offered Hadhrat Maulānā the following advice on running the administration:

   "I took care of the administration of Nadwah for approximately twenty-five years and now I am the caretaker of Tājul-Madāris in Bhopal. Therefore, I mention to you that never be careless in administrative issues. Whatever work the educators and other workers have to do in realation to the Madrasah, send it to them in written format and keep a copy of it in a file. The matter remains easy when there is a good relationship with the educators. However, when there is displeasure, then unfathomable complaints and oppression come about. Therefore, if everything is in written format, then it would be of use at the time of necessity."

   Hadhrat Maulānā writes:

   "I greatly benefitted from the advice of Hadhrat (Maulānā 'Imrān Bhopālī) رَحِمَهُ ٱللَّٰهُ, and truly, later on, these points proved to be very useful."

(Rushdo Hidāyat Ke Minār, pg. 181)

3. Hadhrat Māulānā Badr-'Ālam Meertī رَحِمَهُ ٱللَّهُ mentioned in Medinah Munawwarah in one sitting:

   "In the Madrasahs in India, the students do not study any book of Hadīth until (they reach) Mishkāt Sharīf. The result of this is that when some students, due to certain reasons leave Madrasah after completing the fourth year of Arabic studies, they remain deprived of Hadīth. Therefore, it is better to teach Ahādīth from the initial classes. First (teach) short Ahādīth and then gradually introduce books (of Ahādīth). Riyādhus-Sālihīn was introduced in the third year of Arabic studies at Dārul-'Ulūm Falāh-Dārayn after this advice of Hadhrat (Māulānā Badr-'Ālam Meertī رَحِمَهُ ٱللَّهُ)."

Asking a Question is half of Knowledge

It is Hadhrat Maulānā's habit to ask academic questions to the elders and experts. I present three examples:

1. Hadhrat Maulānā asked Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّهُ in one sitting; "I read the books of Ahmed Amīn, Tāhā Yāsīn and Manfalūtī. However, I do not understand them well. What is the remedy?"

Hadhrat (Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّهُ) said; "Keep reading. Slowly you would familiarise yourself with it. Take help from the new dictionaries. If you understand seventy to eighty percent, then too it is sufficient."

2. Hadhrat Maulānā writes:

"I asked Muhaddith-Kabīr Maulānā Habībur-Rahmān A'dhamī رَحِمَهُ ٱللَّهُ; "Hadhrat! How many years are required to develop expertise in 'Ilm-Hadīth?" Hadhrat looked at me in a special manner and said; "Maulwī Sāhib! You are talking about expertise, we have gained a little acquaintance after spending our whole life. Now, when I look at a manuscript, I get a doubt that this word should not be here. Then, when I compare it with a nother manuscript, I find the correct word."

(Rushdo Hidāyat Ke Minār, pg. 202)

3. "I asked Hadhrat Maulānā Sayyid Mi'rājul-Hasan Deobandī Sāhib رَحِمَهُ ٱللَّهُ; "Hadhrat! Why are capable graduates of the past no longer being produced today?" Hadhrat (Maulānā Sayyid Mi'rājul-Hasan Deobandī Sāhib رَحِمَهُ ٱللَّهُ) replied; "The former day students would work hard when studying the initial

books of Sarf, Nahw, Fiqh, 'Usūl, Falsafah and Mantiq, and so much time would be spent in this that there mental capability and grasping ability would become firm. It would then become easy for them to understand Hidāyah Ākhirayn, Husāmī, Baydhāwī and other books of the senior classes. Nowadays, the students who reach the senior classes, their mental ability is not capable of understanding the proofs mentioned in those books. I experience this a lot in Hidāyah Ākhirayn."

4. Hadhrat Māulānā mentions:

   "I mentioned to Hadhrat Muftī Mahmūd Hasan Gangohī رَحِمَهُ ٱللَّٰهُ; "Hadhrat! I can not find capable teachers of Hadīth Sharīf." Hadhrat (Muftī Mahmūd Hasan Gangohī رَحِمَهُ ٱللَّٰهُ) replied; "Yes! We cannot bring Anwar Shāh and Shabbīr Ahmed 'Uthmānī from the grave. Whoever is present now, they would have to be posted (to this position). The excellent teachers who are working in the other Madāris, they would not leave their place if they are sincere, and those who leave, certainly it would be because of some problem. Therefore, young capable teachers would have to be nurtured and put forward."

   Hadhrat Maulānā mentions that later on, this opinion of Hadhrat Muftī Sāhib رَحِمَهُ ٱللَّٰهُ was greatly appreciated.

Hadhrat Maulānā's love for Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ and his books

From amongst the Akābirīn of the recent past, Mufakkir-Islām Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ had the greatest influence on Hadhrat Maulānā. Mufakkir-Islām (Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) has left a deep impression on Hadhrat Maulānā's heart and mind. One sees glimpses of this in Hadhrat Maulānā's lectures, writings and ways. Hadhrat Maulānā himself writes:

"I have no problem in admitting that the books of Maulānā ('Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) has rekindled my thinking. ......I developed such a relationship with Maulānā ('Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ) and his books that I read most of his Arabic and Urdu books by purchasing or obtaining them from the library. I have read some books by keeping the Arabic and the translation in front of me. I would read every sentence and ponder over the meaning. In this manner, I learnt the Arabic language and its Urdu interpretation."

(Rushdo Hidāyat Ke Minār)

Hadhrat Maulānā's father also held the Elders in High Esteem

We could say that Hadhrat Maulānā has inherited from his father the traits of keeping a relationship with the elders, staying connected to them and benefitting from them. Hadhrat Maulānā himself writes in one place:

“My father was a teacher in a school. He had not studied much Dīnī knowledge. However, I had seen that right up to the end, his beliefs were correct and firm. He was extremely firm in what he heard from Hadhrat (Maulānā Ashraf ‘Alī) Thānwī رَحِمَهُ ٱللَّٰهُ.”

Hadhrat Maulānā writes in another place:

“As my father had already been to Thanabhawan by Hadhrat Thanwī رَحِمَهُ ٱللَّٰهُ, he stayed there, so he taught us in our childhood that we should not remove our shoes in such a place where the foot of a passer-by could get stuck causing him to fall. We should remove our shoes on one side. My Father instilled this habit in me when I was small, that shoes should be placed in this manner. This was the effect of the teachings of Hadhrat Thānwī رَحِمَهُ ٱللَّٰهُ.

In the same manner, on his return from Thanabhawan, Hadhrat Maulānā’s father presented himself in the service of Hadhrat Maulānā Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّٰهُ and stayed there for two to three days.

Building a Masjid

Hadhrat Maulānā, through his efforts had a Masjid built in his village Kapodra, Masjid-Ā'ishah. When the Akābir come to Kapodra then their lectures take place in this Masjid. Similarly, 'Ulamā gather in this Masjid for programmes. In the same manner, Hadhrat Maulānā delivers discourses in this Masjid in Ramadhānul-Mubārak. In 2008 CE, Hadhrat Maulānā himself discharged this service for the entire month. Two years ago the Shaykhul-Hadīth of Jāmi'ah Qāsmiyyah Kharod, Hadhrat Maulānā Muhammed Hanīf Sāhib discharged this service in Ramadhānul-Mubārak.

A Few Beneficial Books

بسم الله الرحمن الرحيم

28 Safar 1438 A.H

السلام عليكم و رحمة الله و بركاته

The programme that has been setup to make the young 'Ulamā aware of the lives, history and achievements of the pious predecessors, in this regard it is my view that the following books should be ordered and given to friends to study. There is hope of great benefit. If your view and counsel is of books other than this, than inform me. If these books are available in your circle, then one should benefit from them. If they are not available, then an effort should be made to obtain them. Now ponder over it seriously.

1. Sīratun-Nabī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

2. Hayātus-Sahābah – Maulānā Muhammed Yūsuf Kandhelwī رَحِمَهُ ٱللَّهُ
3. Tārīkh-Da'wat Wa 'Adhīmat – Maulānā Abul-Hasan 'Ali Nadwī رَحِمَهُ ٱللَّهُ
4. Sīrat Sayyid Ahmed Shahīd رَحِمَهُ ٱللَّهُ – Maulānā Abul-Hasan 'Alī Nadwī رَحِمَهُ ٱللَّهُ
5. Tadhkirah Shāh Waliyyullāh Dehlawī رَحِمَهُ ٱللَّهُ
6. Tadhkirah Mujaddid Alf-Thānī رَحِمَهُ ٱللَّهُ
7. Tadhkiratur-Rashīd
8. Tadhkiratul-Khalīl
9. Hayāt Al-Imām Muhammed Qāsim An-Nānotwī, Khidmāt, Kārnāme
10. Tadhkirah Shaykhul-Hind Maulānā Mahmūdul-Hasan Deobandī رَحِمَهُ ٱللَّهُ
11. Tadhkirah Shaykhul-Islām Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ
12. Naqsh-Hayāt Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ
13. Tadhkirah-Maulānā Abul-Kalām Āzād رَحِمَهُ ٱللَّهُ
14. Tadhkirah Muftī Kifāyatullāh Shajahāpūrī رَحِمَهُ ٱللَّهُ
15. Sawānih Maulānā 'Abdur-Rahīm Rāipūrī رَحِمَهُ ٱللَّهُ

16. Sawānih Maulānā ʻAbdul-Qādir Rāipūrī رَحِمَهُ ٱللَّهُ
17. Sawānih Maulānā Ahmed Sa'īd Dehlawī رَحِمَهُ ٱللَّهُ
18. Sawānih Maulānā Hifdhur-Rahmān Seohārwī رَحِمَهُ ٱللَّهُ
19. Sawānih Maulānā Muhammed ʻAli Johar رَحِمَهُ ٱللَّهُ
20. Sawānih Maulānā Dhafar ʻAli Khā رَحِمَهُ ٱللَّهُ
21. Sawānih Hasrat Mohānī رَحِمَهُ ٱللَّهُ
22. Sawānih Maulānā Sajjād Bihārī Sāhib رَحِمَهُ ٱللَّهُ
23. Sawānih Maulānā ʻAtāullāh Shāh Bukhārī رَحِمَهُ ٱللَّهُ
24. Kārwān-Zindagī Mukammāl – Maulānā Abul-Hasan ʻAli Nadwī رَحِمَهُ ٱللَّهُ
25. ʻUlamā-Hind Kā Shāndār Mādhi – Maulānā Muhammed Miyā رَحِمَهُ ٱللَّهُ
26. Tadhkirah Imām Hasan Al-Bannā'
27. Tārīkh Ikhwānul-Muslimīn
28. Tadhkirah Hakīm ʻAbdul-Hamīd Dehlawī
29. Tadhkirah Maulānā Muhammed Yūsuf Banurī رَحِمَهُ ٱللَّهُ
30. Tadhkirah Maulānā ʻUbaydullāh Sindhī رَحِمَهُ ٱللَّهُ
31. Tadhkirah Maulānā Ahmed ʻAli Lāhorī رَحِمَهُ ٱللَّهُ
32. Tadhkirah Maulānā Shabbīr Ahmed ʻUthmānī رَحِمَهُ ٱللَّهُ

33. Shaykhul-Hadīth Maulānā Muhammed Zakariyyā رَحِمَهُ ٱللَّهُ
34. Tadhkirah Hājī Imdādullāh Muhājir Makkī رَحِمَهُ ٱللَّهُ Awr Un Ke Khulafā
35. Hayāt-Shiblī
36. Sīrat Sayyid Sulaymān Nadwī رَحِمَهُ ٱللَّهُ
37. Ghāzī Mahmūd Ahmed
38. Āp Bītī – Hadhrat Shaykhul-Hadīth (Maulānā Muhammed Zakariyyā) رَحِمَهُ ٱللَّهُ
39. Ashrafus-Sawānih – Hadhrat (Maulānā Ashraf 'Ali) Thānwī رَحِمَهُ ٱللَّهُ
40. Tahrīk Reshmī Rumāl
41. Sawānih Qāsmī – Maulānā Munādhir Ahsan Gīlānī رَحِمَهُ ٱللَّهُ
42. Hayāt-Tayyib Hakīmul-Islām رَحِمَهُ ٱللَّهُ
43. Hayāt Maulānā Muhammed Ahmed Sāhib رَحِمَهُ ٱللَّهُ
44. Hayāt Maulānā Muhammed 'Ali Mongerī رَحِمَهُ ٱللَّهُ, Founder of Nadwatul-Ulamā, Lucknow
45. Yādo Kī Amānat
46. Āb-Kawthar

47. Rūd-Kawthar
48. Moj-Kawthar
49. Tārīkh-Islām Ki ‘Adhīm Shakhsiyyāt

Determination

Hadhrat Maulānā is over eighty years of age; however, his determination, courage and studying of books is still young; in fact, it would put young people to shame.

Words of Du’ā

“May you remain safe for a thousand years

And may every year be of fifty thousand days”

In the end, I make Du’ā to Allāh سُبْحَانَهُ وَتَعَالَى that He grants Hadhrat Maulānā a long life with good health and safety, make widespread and complete the guidance that many circles of the Ummah are receiving from him, and grant us divine guidance to benefit from him correctly. Āmīn

Hadhrat Mufakkir-Millat in the light of his Traits and Discourses

By:

Hadhrat Maulānā Muftī Zakariyyā Ākudī Sāhib

Head teacher at Madrasah Islāmiyyah Mount Pleasant, Batley, U.K

باسمه سبحانه و تعالی

I commenced my studies at Falāh-Dārayn in 1984 CE, and it continued until 1994 CE. In this way, I was at the Madrasah during the final period of Hadhrat Maulānā ‘Andullāh (Kāpodrawi) Sāhib’s administration. There is no doubt that Hadhrat Maulānā is an unmatched ‘Alim of Dīn, administrator, nurturer and man of insight. It is difficult to find someone like him in this era.

Early Riser

Any person who is close to Maulānā would first take notice that Hadhrat Maulānā would rise early. It would never happen that Hadhrat Maulānā is in Tadkeshwar and he is not engaged in ‘Ibādah in the Masjid of Dārul-‘Ulūm Falāh-Dārayn before the time of Tahajjud. Hadhrat Maulānā is an ideal representation of the pious predecessors.

Punctuality

Hadhrat Maulānā is very punctual with time. He lays great emphasis on it. Hadhrat Maulānā himself reaches Madrasah before time, and presents practical proof and encouragement for all to be punctual. The 15th of August is Independence Day in India. No teaching takes place on this day in the Madrasah. This year it was confirmed that the

Jalsah would be at half past eight in the mornig. The students went to the boarding after Fajr Salāh. According to his habit, Hadhrat Maulānā came at quarter past eight to find no student at the Jalsah venue. He sent Maulānā Yūsuf Tankārwī and some students to the boarding to call all the students. Then during his address, whilst mentioning the incidents of the Akābir who fought for freedom and the historic statement of Hadhrat 'Umar رَضِيَ ٱللَّهُ عَنْهُ; "Since when have you enslaved people when their mothers gave birth to them (in a state that they were) free?", Hadhrat Maulānā called out to the conscience of the students when he said; "How would you become soldiers of freedom when you can not come from the boarding to the Jalsah venue on time?"

Hadhrat Maulānā would repeatedly emphasise to the students to be orderly and punctual. He would repeat this sentence:

النظام و الإنتظام ضروريان للبشر

Systematic order and management, (both) are necessary for a human

Different Methods of Teaching

Whilst giving importance to adopting new methods of teaching for educational progress and remaining in their search, Hadhrat Maulānā mentions:

"The change in method of teaching brings about a revolution. We should have it in us that if there is something good somewhere, then we should go and learn it. May Allāh سُبْحَانَهُ وَتَعَالَىٰ protect us from haughtiness, due to having knowledge. Āmīn! A person should always remain in pursuit of the best thing.

"Wisdom is the lost item of a believer." Hadhrat Maulānā laid emphasis on the usage of the blackboard. Someone said; "This is not the way of the pious predecessors." Hadhrat mentioned on this; "This mindset is not correct. The culture that we hold on to one thing, we do not see that we should adopt something new, teach (something new). This has pushed us far back."

To Learn Language at a High Level

Hadhrat Maulānā gives emphasis to learning language at a high level. Urdu, Arabic and English, Hadhrat Maulānā gives emphasis to studying all of them at an advanced level. Hadhrat advises that we should understand the idiomatic expressions of every language. Hadhrat would say; "A language is learnt by hearing it." Once Hadhrat Maulānā mentioned in England:

"You have come to this country, so learn excellent English of a high level. We would not be able to do work if we do not

know the language of the nation that we have to address. This would be our weakness. Allāh سُبْحَانَهُ وَتَعَالَى sent to every nation a Rasūl (messenger) who knew their language.

"و ما أرسلنا من رسول إلا بلسان قومه"

"We have not sent any messenger except with the language of his nation"

Love for Books

Hadhrat Maulānā has great love for books and libraries. Hadhrat Maulānā may be in any country of the world, he would visit the 'Ulamā and libraries of that country. He continues to inform the 'Ulamā and institutes who are linked to him about new books, so much so that he makes bundles of books and sends it (to them). He lays emphasis on studying these books and continues to advise students to study more books. He also laments on the apathy of the 'Ulāmā and students in this regard. Hadhrat Maulānā sent parcels of books to a number of places two years ago. Hadhrat Maulānā expressed sorrow that he was not even informed when the parcels were received, let alone whether benefit was taken from them or not.

Making out Temperaments

Allāh سُبْحَانَهُوَتَعَالَىٰ has bestowed Hadhrat Maulānā with astounding foresight. He makes out a person from his behaviour. Once Hadhrat Maulānā was staying at a certain institute for two days. I was also present. After two days, on the request of the administrator, Hadhrat Maulānā gave to him in writing approximately twenty-four matters that needed to be corrected. Hadhrat Maulānā noted them during his inspection over the two days. No one had informed them of their shortcomings and weaknesses before.

Humility

Hadhrat Maulānā is the supervisor of a large group of 'Ulamā. A number of institutes work under him. Despite this, he is extremely humble. I remember very well that during the commencement of a Majlis of the 'Ulamā of Batley, I said when inviting Hadhrat Maulānā to deliver the address; "We request Hadhrat to offer us advice." Hadhrat Maulānā said in the beginning of his address; "Maulwī Zakariyyā has said that I would offer advices. I am lowly student. I cannot offer advice. Yes! We would discuss (somethings) together."

During our student days, we heard on many occasions from Hadhrat Maulānā that we could also give references from small books. For example, if a Mas'alah appears in Hidāyah and Nūrul-Īdhāh, then we could give the reference of Nūrul-

Īdhāh. If one Hadīth appears in Mishkāt and Riyādhus-Sālihīn, then we could give the reference of Riyādhus-Sālihīn. Hadhrat Maulānā was correcting the haughtiness of the Nafs in a wise manner. In fact, I also heard this from Hadhrat; "When someone asks and 'Alīm what books do you teach, then immediately he mentions the big books of Hadīth and Tafsīr. Why do we not mention the books of the lower sciences?"

Encouraging juniors

Hadhrat Maulānā gives importance to what every person has to say, and offers encouragement. Once during a Majlis of the 'Ulamā, one Maulwī Sāhib presented a view. A senior 'Alim of that locality immediately opposed it. After the Majlis, Hadhrat Maulānā heard again from this Maulwī Sāhib what he had to say, and encouraged him. Hadhrat Maulānā lays emphasis on the point that the teachers should pay attention to the weak students. Hadhrat Maulānā mentioned; "Make effort on the weak children."

Miles away from love for Status

Hadhrat Maulānā was never seen to be using his position incorrectly. In fact, before leaving the administerial position, he once mentioned during lessons; "It is not my nature to

hold on to the administerial position. After twenty-six years, when going to the boarding, when I found myself gasping for breath on the top floors, then I made a decision that this is not my work. I do not like to hold onto position to the end."

Patience and Tolerance

Hadhrat Maulānā does not give a bad reply to those who criticise and write obsecene letters to him. Neither does he treat them badly when he meets them. In fact, he meets them politely and does not allow it to be noticed. When a former teacher sent an obscene letter to me, then Hadhrat Maulānā read it and said; "Send a short reply that we received your letter. Jazākallāh. May Allāh سُبْحَانَهُ وَتَعَالَىٰ rectify both sides." Then Hadhrat Maulānā said; "This is my practice."

Considering the Emotions of Others

Once we reached Kapodra on a Friday morning at ten o'clock to consult with Hadhrat Maulānā. Hadhrat Maulāna arranged for a splendid breakfast. He had breakfast with us. After Jumu'āh Salāh, we were invited for meals at a village nearby. When we reached there, the tablecloth was laid. Now, we completed eating very quickly because we had

breakfast a little while ago. The other people were still eating. Hadhrat Maulānā said to us quietly; "Eat slowly little by little so that they think we eating."

Hadhrat Maulānā's Speech is always Concise and Beneficial

Hadhrat Maulānā always considers the occasion and speaks in a consice comprehensive manner. His speech has an impact on everyone's heart. Manya times we heard this impression from the general masses and special people who were present. Once many local 'Ulamā of Batley were present at the house of Muftī 'Ali Matwādī. Hadhrat Maulānā Salīm Dhorāt Sāhib was also present. Shāhid Mulk who stood in elections for a seat in parliament, had come to take Du'ās. Hadhrat Maulānā mentioned very quickly the incidents of Hadhrat Maulānā Hifdhur-Rahmān Sāhib رَحِمَهُ ٱللَّٰهُ and Maulānā Abul-Kalām Āzād رَحِمَهُ ٱللَّٰهُ relating to elections. Then Hadhrat Maulānā went to the lavatory, so Hadhrat Maulānā Salīm (Dhorāt) Sāhib said; "There should always be a person who has a tape recorder (or any instrument of recording) with this personality. (Who knows) when would such words come out from his mouth that we would not hear again."

Correspondence with the Elders

It was Hadhrat Maulānā's practice at the beginning of the Madrasah, to write letters to the Akābir of Indiā requesting Du'ās that the entire year pass with peace. Hadhrat Maulānā mentioned; "I wrote one letter to Hadhrat Maulānā Masīhullāh Khān Jalālābādī Sāhib رَحِمَهُ ٱللَّٰهُ. In the reply, Hadhrat (Maulānā Masīhullāh Khān Jalālābādī Sāhib رَحِمَهُ ٱللَّٰهُ) added the word "Ta'ālā" next to the place where it was only written "Allāh", to correct (the mistake), to point out that we do not write the name of Allāh Ta'ālā alone. We should add a quality with it."

Importance of Sīrat-Nabāwī صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

Hadhrat Maulānā mentioned:

"With great pain I am mentioning that from amongst our 'Ulamā-Kirām, there must be a very few who studied Sīrat in depth. If they were to be asked that how many books of Sīrat did you read? Did you study Sīrat-Ibn-Hishām? Did you study Asahhus-Siyar? Did you study Rahmatul-Lil-'Alamīn? Did you read Sīratun-Nabī صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ of 'Allāmah Shiblī? Did you see Hayāt-Muhammed صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ of Muhammed Husayn Heikal? Did you see the book of Maulānā Muhammed Amīn? There would be many of our graduates who would have barely seen anyone of them."

Hadhrat Maulānā 'Ali Miyā رَحِمَهُ ٱللَّٰهُ

Hadhrat Maulānā had a strong relationship with Hadhrat Maulānā 'Ali Miyā رَحِمَهُ ٱللَّٰهُ. Many a times, I have heard this statement of his from Hadhrat Maulānā that; "Maulānā 'Ali Miyā رَحِمَهُ ٱللَّٰهُ would say that the matter of education is not a children's doll house, it is a heart-burning issue. The teacher who has sincerity, and works hard with compassion on the students is successful. The one who believes that these students in front of me are a trust of Allāh سُبْحَانَهُ وَتَعَالَىٰ. The people have placed pieces of their liver in front of you. You would be asked regarding them in front of Allāh سُبْحَانَهُ وَتَعَالَىٰ." Hadhrat Maulānā would mention in the words of Hadhrat Maulānā 'Ali Miyā رَحِمَهُ ٱللَّٰهُ; "You (the 'Ulāmā) are the salt of the earth. Hadhrat 'Īsā عَلَيْهِ ٱلسَّلَامُ would say that if the salt of the earth becomes tasteless, then the food would not be delicious. If the 'Ulamā leave out their role and do not fulfil their responsibility, then nothing would remain on the nation. Hadhrat Maulānā 'Ali Miyā Sāhib رَحِمَهُ ٱللَّٰهُ would always say one point that engrave this statement of Hadhrat Abū-Bakr رَضِيَ ٱللَّٰهُ عَنْهُon your heart. People say that write in golden words and hang it. There is no need for that, engrave it on your heart; "Would Dīn decline whilst I am alive?"

Contentment

I went to Kapodra in December 2016 CE with the intention to meet Hadhrat Maulānā. Before going to the house of Hadhrat Maulānā, I went to visit Qārī Khālid Falāhī who was suffering from paralysis. Hadhrat Maulānā asked about him. Hadhrat Maulānā when (hearing of his) low spirits; "We were children of a poor household. We would walk barefeet. Allāh سُبْحَانَهُ وَتَعَالَى took the work of Dīn from us. (Allāh سُبْحَانَهُ وَتَعَالَى) took us to every corner of the world. There is no need to keep the spirits low. Whenever Allāh سُبْحَانَهُ وَتَعَالَى calls us, we should be prepared. May Allāh سُبْحَانَهُ وَتَعَالَى grant Hadhrat good healt and safety."

The Educators of Maktab

Hadhrat Maulānā heard from Hadhrat (Maulānā Yūsuf) Banūrī رَحِمَهُ ٱللَّٰهُ during a lecture in Dabhel that those educators who teach in the Maktāb are the 'Ulamā-Rabbāniyyīn according to the commentary of Hadhrat ('Abdullāh) Ibn-Abbās رَضِيَ ٱللَّٰهُ عَنْهُمَا:

و لكن كونوا ربّٰنيّن بما كنتم تعلمون الكتاب و بما كنتم تدرسون

but he will say, "Become (Rabbāniyyīn)people of Allaah, because you teach the book to others and read it yourselves."

Hadhrat ('Abdullāh) Ibn-Abbās رَضِيَ ٱللَّٰهُ عَنْهُمَا mentions:

الذي يعلم الصغار قبل الكبار

Those who teach the children before they become older are the Rabbānī 'Ulamā. Hadhrat (Maulānā Yūsuf) Banūrī رَحِمَهُ ٱللَّٰهُ mentioned; "If it was not for the efforts of those who teach in the Maktab, then who would come to study Bukhārī Sharīf by me?" Hadhrat Shaykhul-Islām Maulānā Madanī رَحِمَهُ ٱللَّٰهُ delivered a lecture at the Dīnī educational conference in Mumbai in 1948 CE. Hadhrat (Maulānā Madanī) رَحِمَهُ ٱللَّٰهُ said; "The Makātib-Dīniyyah and Madāris-Islāmiyyah are the backbone of the Ummah (nation)." Hadhrat Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّٰهُ would mention; "Wherever in the world the Gujarati people go, they take four things with (them); Masjid, Madrasah, samoosa and pāpar.

The objectives of the Maktab

1. The Noble Qur'ān should be taught correctly. It should be taught in the Arabic style.

   إقرؤوا القرآن بلحون العرب

   "Recite the Noble Qur'ān in the Arabic tone"

2. Make the beliefs (of the students) firm.
3. Make the students acquainted with Masā'il. Do practical demonstrations.
4. Teach them Sīrat
5. Make them acquainted with the Sīrat of Sahābah رَضِيَ ٱللَّٰهُ عَنْهُمْ

6. Inculcate good character in them
7. Those students who complete Maktab and leave, there should be some nurturing (programme) for them to which they remain attached.

Some Incidents that we heard from Hadhrat Maulānā

The search for the world has entered in us. We should develop selflessness. It is very important for 'Ulamā to inculcate it in them. We should be linked with one another. We should exchange academic points with each other. Hadhrat Maulānā mentioned that the Urdu book of Maulānā Ghulām Gawth Hazārwī on the battles mentioned in Bukhārī Sharīf, has come to the fore. The name is "Jang Sīrat-Nabawī Kī Roshnī Me". Doctor Hamīdullāh has (written) a book "'Ahd-Nabawī Me Maydān-Jang". All the maps are given in it. There is a book of General Muahmmed Ahmed "Hadīth Difā'". It has been written according to the perspective of a military general.

Presently, a very big problem is that of air pollution. Shaykh Yūsuf Qardhāwī writes in one of his books that Nabī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has mentioned in a Hadīth; "Accursed is the one who urinates under a tree", this is to protect from air pollution. Nabī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ mentioned; "Do not waste (water) even if you may be at a flowing river."

I heard from ‘Allāmah Ibrāhīm Balyāwī رَحِمَهُ ٱللَّٰهُ:

“Maulwī Sāhib! The salary that we receive is not remuneration for the books we teach. I teach Muslim Sharīf. What renumeration could the Madrasah give me for it? Allah سُبْحَانَهُ وَتَعَالَىٰ would compensate us for it. The money we receive is for the time that is spent (teaching). Now, if we are negligent with time then this is misappropriation of Dīn. It is not appropriate for ‘Ulamā.”

(Hadhrat Maulānā mentioned) an incident of Hadhrat Maulānā Yūsuf Banūrī رَحِمَهُ ٱللَّٰهُ; “Egyptian teachers came from Azhar to teach Arabic literature at his Madrasah. Most of the Egyptians do not have beards. Someone sent a note to Hadhrat (Maulānā Yūsuf) Banūrī رَحِمَهُ ٱللَّٰهُ that; “Hadhrat, this teacher who has come with you, he does not have a beard and he teaches in your Madrasah.” Hadhrat (Maulānā Yūsuf Banūrī) رَحِمَهُ ٱللَّٰهُ replied; “Certainly, they do not have beards; however, I am certain that their hearts are cleaner than mine.” This was the foresight of Hadhrat (Maulānā Yūsuf) Banūrī رَحِمَهُ ٱللَّٰهُ. The two Egyptian teachers saw the whole scene, so they asked Hadhrat (Maulānā Yūsuf) Banūrī رَحِمَهُ ٱللَّٰهُ that what is the matter? Hadhrat evaded, that the matter not come in front of them. However, they insisted. Hadhrat (Maulānā Yūsuf Banūrī رَحِمَهُ ٱللَّٰهُ) then mentioned the whole story. They began to cry and they made a promise to Hadhrat (Maulānā Yūsuf Banūrī رَحِمَهُ ٱللَّٰهُ) that they would keep beards. It is the need of the time that we do not make

decisions on what is apparent. We should make people closer. Very quickly we throw people out of our circles. Immediately we say that he is like this and like that. This could be very detrimental. Shaykh ‘Abdul-Mun’im An-Namir came to Dārul-‘Ulūm Deoband to teach Arabic for two years. The Jalsah of Jam’iyyatul-‘Ulamā was taking place in Surat. Hadhrat Madanī رَحِمَهُ ٱللَّهُ also came. Shaykh ‘Abdul-Mun’im An-Namir also came. I asked Shaykh (‘Abdul-Mun’im) An-Namir; “What are your impressions on the ‘Ulamā of India?” He smiled and said; “The ‘Ulamā of India have lots of knowledge, however they have small hearts.” This is the reason that we have made small small groups and have suffered a great loss because of it.”

Flowers of Love on the Traits of Mufakkir-Millat

By:

Qārī Khālid Falāhī Kāpodrawī Sāhib

Ustādh of Tajwīd and Qirā'āt at Jāmi'ah Qāsmiyyah 'Arabiyyah, Kharod, District Bharuch, Gujarat

Birth

Hadhrat Maulānā was born in 1933 CE, corresponding to 1352 A.H, in the city of Heho in Burma. Hadhrat Maulānā's father was residing in Burma from a long time. He would do trade there. However , he returned to India in 1935 CE due to certain conditions

Education

In 1937 CE Hadhrat Maulānā enrolled at Madrasah Ta'līmul-Islām, Kapodra for Dīnī education, and enrolled at the local government school. This continued until 1944-1945 CE. He completed the Nādhirah of the Noble Qur'ān and the primary Dīnī education in seven to eight years. He completed up to class five at the government school.

Then, Hadhrat Maulānā commenced his journey of Persian and Arabic studies at Jāmi'ah Islāmiyyah Ta'līmud-Dīn, Dhabel. He went for some time to Azharul-Hind; Dārul-'Ulūm Deoband. He studied Kanzud-Daqā'iq and other books there. However, due to bad health, he enrolled once again at Jāmi'ah Islāmiyyah Ta'līmud-Dīn Dhabel, and completed his 'Alim course. He graduated from Jāmi'ah Islāmiyyah Ta'līmud-Dīn Dhabel in 1953 CE.

Service

After graduating, Hadhrat Maulānā first served at Majlis Khuddāmud-Dīn Simlak and at his alma mater Jāmi'ah (Islāmiyyah Ta'līmud-Dīn) Dhabel. In 1959-1960 CE Hadhrat Maulānā stayed for two years at Azharul-Hind; Dārul-'Ulūm Deoband, with the sons of Maulānā Ismā'īl Gārdī Sāhib, as their tutor. In this period, Hadhrat Maulānā benefitted from the expert teachers of Dārul-'Ulūm (Deoband), and the Mashāyikh of Saharanpur, Gangoh and Jalalabad. Hadhrat Maulānā restarted administerial and teaching services (at Jāmi'ah Islāmiyyah Ta'līmud-Dīn Dhabel) at the end of 1960 CE, on the invitation of Hadhrat Maulānā Sa'īd Buzrug Sāhib; the principal of Jāmi'ah (Islāmiyyah Ta'līmud-Dīn) Dhabel.

Period of Administration and Preparin Men

Hadhrat Maulānā came to Dārul-'Ulūm Falāh-Dārayn in 1965 CE on the sincere invitation of Hadhrat Maulānā Ghulām Muhammed Nūrgat and the people of Tadkeshwar. The heavy responsibility of administration was handed to Hadhrat Maulānā despite his young age. It was Hadhrat Maulānā's practice to present himself in front of the Asātidhah and Akābir and to consult with them on administerial matters. It was the blessings of this, that the

period of Hadhrat Maulānā's administration was very successful and outstanding. Hadhrat Maulānā undertook long tiring journeys in search of capable teachers to brighten the academic life of the students. Hadhrat Maulānā setup an excellent library of valuable and rare books on different subjects to quench the academic thirst of the students. Hadhrat Maulānā specially travelled to foreign countries for this. He decorated the shelves with rare books of the time, so that the educators and students could use them when the would need arise. There are such old copies, through the footnotes of which the educators could solve obscure texts in a short period of time. I heard my teacher Hadhrat Qārī Muhammed Siddīq Sāhib saying; "Hadhrat Maulānā would gather books on every science in the library and would inform the educators linked with each science about the books (related to his field)." Hadhrat Qārī (Muhammed Siddīq) Sāhib says; "The next day we would obtain the book from the library and begin to study it. When Hadhrat Maulānā would meet us after a week or ten days, then he would ask; "How did you find the book to be? What discussions are mentioned in it? Did any new point come to the fore etc?" In this manner, Hadhrat Maulānā prepared men of every science during his era of administration and presented them to the Ummah (nation). The most wonderful thing about Hadhrat Maulānā was that he would believe every science to be his science and he would give every educator due respect. This is the reason that Hadhrat

Maulānā did not leave out any science except that excellent educators of it were present in Falāh-Dārayn. I have heard Muhaddith-Jalīl Shaykhul-Hadīth Jānāb Hadhrat Maulānā Sayyid Abrār Ahmed Sāhib رَحِمَهُ ٱللَّهُ mentioning about Hadhrat Maulānā that; "Falāh-Darayn became famous and received acceptance in a very short period during the era of Hadhrat Maulānā. It became the hub of people's attention." This brings to mind a couplet of 'Allāmah Shātbī رَحِمَهُ ٱللَّهُ:

جزى الله بالخيرات عنا أئمة

[May Allāh (سُبْحَانَهُ وَتَعَالَىٰ) grant from our side the best reward to the A'immah]

May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant Hadhrat Maulānā the best of reward on behalf of the entire Ummah, specifically on behalf of us; the students of the Jāmi'ah.

آمين يا رب العالمين!

In the words of Hadhrat Qārī Muhammed Siddīq Sāhib; "Hadhrat Maulānā's personality is a powerhouse for us. One receives encouragement to study in this discouraging era through his blessed company. Down batteries get charged." May Allāh سُبْحَانَهُ وَتَعَالَىٰ keep Hadhrat Maulānā's shadow (on us) for a long time with safety.

آمين يا رب العالمين!

When Hadhrat Maulānā would come to Falāh-Dārayn three days in a week to, then he would be so punctual that he would be present in (Madrasah) even before the students could complete having tea. The shaykhul-Hadīth of that time; Janāb Hadhrat Maulānā Sayyid Abrār Ahmed Sāhib رَحِمَهُ ٱللَّهُ mentioned to the principal of Falāh-Dārayn; Hadhrat Maulānā Khalīl Ahmed Rawat Sāhib that; "Hold firm on to Hadhrat Maulānā, not only with the hands, but with the teeth. Hadhrat Maulānā comes for three days and we receive strength." Allāh سُبْحَانَهُ وَتَعَالَىٰ has taken great service from Hadhrat Maulānā through the blessing of his Taqwā and sincerity, and the Du'ās of the Asātidhah and elders. May Allah سُبْحَانَهُ وَتَعَالَىٰ grant all us the divine guidance to follow in the foot steps of Hadhrat Maulānā.

آمین یا رب العالمین!

Long Journeys in India

In those days when the roads of India were not so good and the conveyances were not so comfortable, Hadhrat Maulānā travelled alone around the country and gathered a team of expert educators in the Jāmi'ah for the success of Falāh-Dārayn. Hence, the first Shayhul-Hadīth of Falāh-Dārayn was Hadhrat Maulānā Doctor Taqiyyud-Dīn Nadwī who is from amongst the special students of Hadhrat Shaykhul-Hadīth Maulānā Muhammed Zakariyyā Sāhib رَحِمَهُ ٱللَّهُ. In the

same manner, Shaykhul-Hadīth Wa Sadr Muftī Maulānā Muftī Ahmed Bemat Sāhib رَحِمَهُ ٱللَّهُ, Shaykhul-Hadīth Hadhrat Maulānā Sayyid Abrār Ahmed Sāhib رَحِمَهُ ٱللَّهُ, Shaykhul-Hadīth Maulānā Sayyid Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Sher 'Ali Sāhib رَحِمَهُ ٱللَّهُ and other men of knowledge and virtue were gathered them. In the same manner, Hadhrat Janāb Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّهُ; the true successor of Janāb Qārī Muhibbud-Dīn Sāhib also came to Dārul-'Ulūm Falāh-Dārayn on the request of Hadhrat Maulānā and he commenced the teaching of Qirāt Sab'āh and 'Asharah. Hadhrat Janāb Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّهُ has left invaluable books that he has authored on this science. All these scholars made effort in the calm environment of the classroom and prepared a large army. My teachers and other 'Ulamā are also part of this (army).

Alhamdulillāh we found every one of our teachers at Falāh-Dārayan to have excellent characteristics. Everyone had a unique manner. All this magnificence is of Hadhrat Maulānā, who through his efforts and sincerity selected flowers of different colours and scent to irrigate Falāh-Dārayn. Hadhrat Maulānā would always be thinking of how to bring comfort to the students, educators and workers. He confronted winter, summer, rain and unpleasant conditions for the advancement of Falāh-Dārayn, and he gave his life to bring it to the heights of progress. Hadhrat Maulānā would be the first to enter the Masjid of Falāh-Dārayn at the time of

Tahajjud every day. He would perform Tahajjud Salāh close to the Mimbar, make Du'ā and recite the Noble Qur'ān. When it would be time for Fajr Adhān, then he would call out to the students from the courtyard of the Masjid. The boarding would become empty with one call. Hadhrat Maulānā would remain in the Mssjid after the Fajr Salāh. When the students would complete reciting Sūrah Yāsīn Sharīf, then Hadhrat Maulānā would tell one student (to make Du'ā). The student would make everyone read the Du'ā in Arabic. Then, Hadhrat Maulānā would leave for home. He would have breakfast and return to the Madrasah before the first bell. This is the punctuality Hadhrat Maulānā showed.

Relationship between Principal and Educators

Once a Falāhī 'Alim came to the office of Falāh-Dārayn to meet Hadhrat Māulānā. Hadhrat Maulānā had called me to the office for some work at that time. I was in the office at that time. After meeting Hadhrat Maulānā, the Falāhī 'Alim asked Hadhrat Maulānā for a place where he could do service (of Dīn). Hadhrat Maulānā said; "You are doing service (of Dīn) at so and so place." The Falāhī 'Alim mentioned; "I came late to class so the principal became angry and scolded me in front of the students. Therefore, I have handed in my resignation." Hadhrat Maulānā said; "It is

your mistake. Why did you reach late? Go, apologise to the principal and get busy doing service (of Dīn). After a few days the principal of that Madrasah came to Tadkeshwar. Whilst having breakfast at Hadhrat Maulānā's place, Hadhrat Maulāna mentioned to him; "A Maulānā from your Madrasah had come. He had something to say about you. I made him understand and told him to return to Madrasah. Did the Maulānā come?" The principal replied; "Yes, he came. He apologised and started doing work (of Dīn)." Hadhrat Maulānā mentioned to the principal; "A principal should be very punctual with the Madrasah times. He should be in the Madrasah at least thirty minutes before time. He should sit at such a spot from where he could see those coming from all four sides. He should walk outside all the classes when Madrasah commences. When any educator who is still not present in Madrasah for whatever reason, then the Principal should enter his class and start listening to the lesson (from the students). During this time, if the educator happens to come, then he should immediately stand and walk up to the teacher and greet him. He should ask him about his and the families wellbeing. Then he should request for Du'ās from the educator and leave the classroom. By doing so, the educator would become ashamed in two or three days and he would become punctual. You should call the teacher to the office in an honourable manner. Offer him tea. Then admonish him. Inshā-Allāh this would have a good effect. The Madrasah

would not progress until you do not do this." Hadhrat Maulānā pointed out the mistake of both of them, and asked them to apologise to each other. This is Hadhrat Maulānā's special quality. Hadhrat Maulānā mentioned; "When the principal of the Madrasah would come late to Madrasah then the educators of the Madrasah would not be punctual, and when the educators would not be punctual then their students would never be punctual."

Educators on Leave and Hadhrat Maulānā's Practice

It was Hadhrat Maulānā's practice that when an educator would be on leave then Hadhrat Maulānā would call his class to the office. At that time, except the information that Hadhrat Maulānā would furnish about the book, the points that he would mention on how to develop proficiency, they would certainly be very valuable experiences. The students would receive energy from his lessons and their batteries would be charged. Hadhrat Maulānā did not only keep an eye and guide the students when they were in the four walls of the Madrasah; in fact, he would continuously remain concerned about them even after they graduate. It was Hadhrat Maulānā's special trait to guide (the students) towards excellent books.

The Rawat family took care of all the monetary and management responsibilities of the Falāh-Dārayn. They had

made Hadhrat Maulānā free for academic work. Specifically Janāb Ghulām Muhammed Rāwat Sāhib رَحِمَهُ ٱللَّٰهُ, Hājī Yūsuf Rawat Sāhib رَحِمَهُ ٱللَّٰهُ, Hājī Mūsā Rawat Sāhib رَحِمَهُ ٱللَّٰهُ and other family members would leave the comfortable life of Reunion and would come often to Tadkeshwar. They would regard every work of Falāh-Dārayn as their work, specifically Janāb Hājī Mūsā Rawat Sāhib رَحِمَهُ ٱللَّٰهُ would bear the heat for many months, and he would believe every work of the Madrasah to be his responsibility. Even today, his son Hadhrat Maulānā Khalīl Ahmed Rawat Sāhib occasionally comes, and he also teaches a few lessons. Hadhrat Maulānā becomes very happy at this. Hadhrat Maulānā is very happy with his teaching services. Certainly, this is the blessing of the sincerity of the Rawat family. May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept this unique service of the Rawat family and grant high stages in Jannatul-Firdaws to those who have passed on. Āmīn! We congratulate the Rawat family from the side of the entire nation, specifically from the side of the Falāhī brotherhood, and we express our gratitude to them.

Character

In this era it is difficult to find an example of Hadhrat Maulānā's character. I have seen with my own eyes that in following the Sunnah, Hadhrat Maulānā himself goes to the house of the sick person to visit him irrespective of whether

he is wealthy or poor, Muslim or non-Muslim, junior or senior. If Hadhrat Maulānā is on a journey then he makes a phone call. He makes Du'ā for him when he visits him and if the sick person is poor, then he offers him financial assistance. I would like to take the honour of presenting one more example on Hadhrat Maulānā's character. A postman in Kapodra would bring the telegram from Ankleshwar. Hadhrat Maulānā would tell him to sit with him. He would say; "I am a worker." They are referred to as the BC nation in this era. Hadhrat Maulānā would say; "O my brother! So what (if you a worker), you are a human." Then Hadhrat Maulānā would make him sit with himself and offer him tea. This person would be so impressed with Hadhrat Maulānā's character that he would he would relate this character to his people. May Allāh سُبْحَانَهُوَتَعَالَىٰ grant us; students a portion of Hadhrat Maulānā's character.

آمین یا رب العالمین!

Following the Akābirīn

Keeping the guidance of Hadhrat (Maulānā Ashraf 'Ali) Thanwī رَحِمَهُ ٱللَّهُ in front, Hadhrat Maulānā mentions; "In this era we should not go to visit anyone without informing them by telephone. Then, we should inform the host of our programme so that it becomes easy for him to host the guest.

Serving Meals is not only Hosting

Hadhrat Maulānā also mentions; "Serving meals is not only part of hosting the guest; in fact, it is the responsibility of the host to take care of every aspect related to the guest. This means that if the guest would want to travel at such a time in which it is inappropriate to travel, then to make him aware of this is also part of hosting and treating him well." Hadhrat Maulānā mentioned an incident that occurred by Hadhrat Masīhul-Ummah Maulānā Masīhullāh Khān Jalālābādī Sāhib رَحِمَهُ ٱللَّٰهُ; "Once I had the honour of being present by Hadhrat Masīhul-Ummah رَحِمَهُ ٱللَّٰهُ. Immediately after meeting (me), Hadhrat (Masīhul-Ummah رَحِمَهُ ٱللَّٰهُ) asked (me) according to the principle of his Murshid; Hadhrat Maulānā (Ashraf 'Ali) Thānwī رَحِمَهُ ٱللَّٰهُ; "Maulwī Sāhib, what is your programme?" I replied; "I have the intention to stay in your company until the evening and (then) go with the evening bus to Delhi. Hadhrat Masīhul-Ummah immediately said; "You have a choice between two things. Either you leave tomorrow morning after Fajr for Delhi or you perform the Dhuhr Salāh at the guesthouse. Food would come at that time. When you complete with meals, a vehicle would be waiting for you outside. You would proceed in it to the bus stop. A bus departs to Delhi at two o'clock. You should travel in it. It is inappropriate to travel at night." After mentioning this incident, Hadhrat Maulānā mentions; "This is called

good treatment to guests. Therefore, we should follow the Akābirīn. A person becomes close to the Sunnah by following the Akābirīn."

The Company of the Elders is Imperative

Hadhrat Maulānā mentioned another incident; "Once I had the opportunity to be present in Jalalabad. There were also other guests by Hadhrat Masīhul-Ummāh (Maulānā Masīhullāh Khān Sāhib) رَحِمَهُ ٱللَّٰهُ. Hadhrat Maulānā mentioned in the Majlis after 'Asr that meals would be served immediately after Maghrib Salāh in the guesthouse. Hadhrat (Masīhul-Ummāh Maulānā Masīhullāh Khān Sāhib) رَحِمَهُ ٱللَّٰهُ came out of the Masjid on completing his Sunan and Nawāfil after Maghrib Salāh. We also left the Masjid with Hadhrat (Masīhul-Ummāh Maulānā Masīhullāh Khān Sāhib) رَحِمَهُ ٱللَّٰهُ). Hadhrat (Masīhul-Ummāh Maulānā Masīhullāh Khān Sāhib) رَحِمَهُ ٱللَّٰهُ enquired about a guest that where is he? He was informed that his performing Awwābīn Salāh. Hadhrat (Masīhul-Ummāh Maulānā Masīhullāh Khān Sāhib رَحِمَهُ ٱللَّٰهُ) walked a few steps and then asked again; "where is he?" Hadhrat (Masīhul-Ummāh رَحِمَهُ ٱللَّٰهُ) was once again informed that he is performing Nawāfil. Hadhrat (Masīhul-Ummāh رَحِمَهُ ٱللَّٰهُ) waited for him at the door of the guesthouse. Hadhrat (Masīhul-Ummāh رَحِمَهُ ٱللَّٰهُ) then asked again; "where is he?" Hadhrat once again received the answer that he is

performing Nawāfil. Hadhrat mentioned; "Maulwī Sāhib! People regard him to be educated." (Hadhrat mentioned this) because the guest had studied at a college; however, he did not sit in the company of the pious. After narrating this incident, Hadhrat Maulānā said; "It is necessary to stay in the company of the elders. The guest should adhere to the times of the host, not that he should make the host adhere to his times.

Informing and Following

Once during the Madrasah holidays, I had the honour of being present by Hadhrat Maulānā at nine o'clock in the morning. Hadhrat Maulānā said; "If you do not have any work, then we have to go to Bharuch." I mentioned to Hadhrat Maulānā; "I would inform those at home." My mother was alive at that time. Hadhrat Maulānā said; "Certainly, a person should inform and follow because the one who informs and follows his elders, he would never be unsuccessful. Therefore, we should always hold on to the practice of our elders; follow and inform."

Meeting People and observing their Practice

Hadhrat Maulānā has great interest to visit the elders. Once Hadhrat (Maulānā) Sayyid Husayn Ahmed Madanī رَحِمَهُ ٱللَّٰهُ had

come to Kosari. There was a programme after Īshā Salāh. Hadhrat Maulānā (Sayyid Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ) came to his resting place after the programme. Late in the night Hadhrat (Madanī رَحِمَهُ ٱللَّهُ) was making preparations to go sleep after completing all his Ma'mūlāt. A soft mattress was laid for Hadhrat Madanī رَحِمَهُ ٱللَّهُ. Hadhrat Maulānā ('Abdullāh Kāpodrawī Sāhib) asked the attendant if he could sleep in the corner of the room. The attendant said; "No, Hadhrat (Madanī رَحِمَهُ ٱللَّهُ) would become upset. Hadhrat Maulānā said; "I would make no noise at all. I would sleep quietly in one corner." In that time when there was no electricity, when all the people had left, then Hahdrat Madanī رَحِمَهُ ٱللَّهُ placed the soft mattress on one side and spread out his mat of palm leaves that he came with from Deoband. He rested for an hour and then woke up. After completing his Tahajjud Salāh, Hadhrat Madanī رَحِمَهُ ٱللَّهُ went into Sajdah and began crying in front of his Rabb. A sound was emanating from Hadhrat Madanī's chest just as was the condition of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in Du'ā, that his voice would be like that of a boiling of a pot. Hadhrat Maulānā ('Abdullāh Kāpodrawī Sāhib) says; "I was astonished at seeing this, that long journeys and meeting with people would not be a hindrance in their daily Ma'mūlāt.

Journey and Punctuality

Hadhrat Maulānā would always mention that whether one would be travelling by train or aeroplane, one should be at the train station or airport one hour before time. If one leaves exactly on time then it is possible that he would have to drive fast. This could lead to an accident. If the vehicle has to breakdown then there is fear of missing the train or flight. This could cause difficulty to us. Therefore, it is preferable to go one hour earlier. We could wait for the train and aeroplane but they would never wait for us.

Hadhrat Maulānā's Family

We are all well aware of Hadhrat Maulānā's hospitality. Hadhrat Maulānā's family has played the biggest role in iy. This is because despite there being on one side Hadhrat Maulānā's punctuality of time and having small small children, the arrival of many guests and the administration of Falāh-Dārayn, she would go out of her way when hosting guests. Be it winter or summer, day or night, she would never frown at the arrival of guests. Sometimes guests would come at night. The Tadkeshwar of that time was not present day Tadkeshwar. Hadhrat Maulānā's house had no fridge and freezer, that one could place in it necessary things in advance. Hadhrat Maulānā's family always hosted guests with a smile even in such difficult times. It would be very difficult to find such an example in this time. Hadhrat

Maulānā's family is worthy of the same praises that Hadhrat Maulānā is worthy of. Today the many guests that we see at Hadhrat Maulānā's house, all this is the effect of her nurturing. May Allāh سُبْحَانَهُ وَتَعَالَىٰ fill her grave with Nūr and grant her the best of rewards according to His grandeur.

آمین یا رب العالمین!

"May the sky drizzle dew on your grave"

Nurturing the Students

Hadhrat Maulānā would be very thoughtful about the nurturing of students. Specifically, he would go to the kitchen at the times of meals and would discuss the etiquettes of eating, before meals (would be served). He would walk through the entire dining hall when meals would be served. He would look into every plate that how is the student eating? Is he eating according to the Sunah or against the Sunnah? If any student would be eat against the Sunnah way, for example; if a villager would eat big bites or eat from the centre, then Hadhrat Maulānā would explain to him that one should take small bites by eating from the side close to him and eat according to Sunnah. In this manner, Hadhrat Maulānā would stay for half an hour in the kitchen and nurture the students. Many a times he would come to

the boarding at eleven o'clock at night to see what the students are doing. He would see that no student is involved in vain activity or talk. Hadhrat Maulānā would nurture the students in this way.

Love for Cleanliness

Hadhrat Maulānā is unique when it came to cleanliness. Hadhrat Maulānā's era of administration is clear proof fof this. Hadhrat Maulānā would go to the boarding on Friday and order the students to clean the rooms. He would remain there until nine o'clock to see to this. When the rooms would be clean, he would go to every room and pick up the mattress of every student to see if there were any bedbugs. In the same manner, he would check if there were any spider webs in the walls. He would also see behind every box if there was any dirt gathered. He would check every room in entirety that everything is in order or not. Hadhrat Maulānā would have cleaning done in this way and make the students habitual of it. This is Hadhrat Maulānā's love for cleanliness. We should take lesson from it. Then Hadhrat Maulānā would leave for home at half past nine and would return quickly to the Masjid for Jumu'āh. He would call out to the students to proceed to the Masjid quickly, and encourage them to turn towards Allāh سُبْحَانَهُ وَتَعَالَىٰ and recite the Noble Qur'ān etc

"أولئك اٰبائي فجئني بمثلهم

إذا جمعتنا يا جرير المجامع"

"These are my predecessors, so bring to me people like them

When the convention brings us together, O Jarīr"

Fruits for Guests

Hadhrat Maulānā mentions that; "If a guest comes to your house at a time when he would not want to have meals, then place for the guest fruits, a knife, plate, milk etc in his room and inform him about it, that these things have been placed for you. You should have from it when the need arises. This is also from the etiquettes of hosting a guest."

Hospitality should be according to the Season

Hadhrat Maulānā mentions that the season plays an important role in the hosting of a guest. Hadhrat Maulānā narrates the incident of Muhiyyus-Sunnah Hadhrat (Maulānā Abrārul-Haqq) Hardoī رَحِمَهُ ٱللَّهُ in this regard; "Once I had the opportunity to be present by Muhiyyus-Sunnah Hadhrat Maulānā Abrārul-Haqq Hardoī Sāhib رَحِمَهُ ٱللَّهُ. It was a winters morning. Hadhrat Maulānā Hardoī رَحِمَهُ ٱللَّهُ first arranged for a blanket and other things. He mentioned to

the attendants; “First let them rest.” Then breakfast was sent after a little while. Then arrangements were made for hot water. When we completed taking a bath etc, then Hadrat Hardoī رَحِمَهُ ٱللَّٰهُ called us to meet him.” After mentioning this incident, Hadhrat Maulānā mentioned; “We come to know from this practice of the elders that we should host a guest according to the season.”

The Majālis of Hadhrat Maulānā

Most of the times after ‘Asr Salāh, Hadhrat Maulānā offers valuable advices to those present by considering them. The educators who come to Kapodra for training from various areas, Hadhrat Maulānā asks them to introduce themselves. During that session, if someone would say; “I am only a Hāfidh”, then Hadhrat Maulānā say; “Brother, what is the meaning of “only”? Being a Hāfidh of the Noble Qur’ān is a very great bounty of this world and the hereafter.” Then Hadhrat Maulānā would mention to these educators the definition of the ‘Ulamā-Rabbāniyyīn, that the ‘Ulamā-Rabbāniyyīn are those who teach students when they are small before they become older. Hadhrat Maulānā would increase the spirits of these educators through this. Hadhrat Maulānā would say; “Do not regard (your) service at the Maktab to be insignificant.” Hadhrat Maulāna would say in relation to education,; “Make Tawhīd firm in the students

because only words of Kufr are taught in schools, and it is extremely important to remain on Tawhīd. Therefore, make the beliefs very strong. Everything else is flowers of paper without it."

If a Tablighī Jamāt would come to meet, then Hadhrat Maulānā would mention that; "Hadhrat Maulānā Muhammed Ilyās Sāhib رَحِمَهُ ٱللَّهُ has made Īmān one of the six points. Therefore, make your Īmān firm. (Hadhrat Maulānā Muhammed Ilyā Sāhib رَحِمَهُ ٱللَّهُ) has mentioned sincerity of intention as another point. Nothing is achieved until a person does not correct his intention." Hadhrat Maulānā would explain to them in an excellent manner in the light of the Noble Qur'ān and Hadīth (sharīf). He would say; "Honour every fellow companion. It is for this reason that Hadhrat Maulānā Muhammed Ilyās Sāhib رَحِمَهُ ٱللَّهُ has mentioned another point "Ikrām-Muslim" (honouring a Muslim). He did not say "Ikrām-'Ulamā" (honouring the 'Ulamā) or "Ikrām-Huffādh (honouring the Huffādh); in fact, he said "Ikrām-Muslim". We come to know from here that we should honour everyone. We do not have to spend money to honour someone. It increases mutual love." Hadhrat Maulānā mentioned on this point; "For example; you need to gather everyone. Now if it said; "Gather everyone", then no love emanates from this sentence. However, if it said; "Gather all the friends", then this sentence shows love.

When the Muhaddithīn, Fuqahā and Qurrā would come, then Hadhrat Maulānā would advise them according to their science. Hadhrat Maulānā would offer advice according to the status of the guest. He would consider every group. Every person would pay full attention. This is Hadhrat Maulānā's distinctive quality. Whatever science Hadhrat Maulānā speaks on, he mentions important points on that science and guides towards its foundational books. Once at the annual competition of "Lajnatul-Qirā'ah Wat-Tajwīd" of Falāh-Dārayn, Hadhrat Maulānā mentioned such points that many Qurrā cannot grasp. When he speaks on Qirā'āt, he seems to be a Muhaqqiq in the science of Qirā'āt. Hadhrat Maulānā is not only a Qārī; in fact, he has produced Qurrā. We make Du'ā from the heart that may Allāh سُبْحَانَهُ وَتَعَالَىٰ keep Hadhrat Maulānā's shadow for a long time with safety. Āmīn!

Building Masjid-'Ā'ishah

Allāh سُبْحَانَهُ وَتَعَالَىٰ has made for Masjid-'Ā'ishah to be built in Kapodra through Hadhrat Maulānā's blessing. What happened was that Hadhrat started having trouble in his legs due to weakness. There was only one Masjid (Jāmi' Masjid) in Kapodra at that time. Once Hadhrat Maulānā mentioned to me; "Make Du'ā, it is my desire to perform Salāh in the Masjid until my last breath, so that I am not

deprived of the reward of Salāh with Jamā'ah (congregation)." It is the system of Allāh سُبْحَانَهُ وَتَعَالَىٰ that He honours the words that leave the mouth of His special servants, and immediately places a seal of acceptance on them. Allāh سُبْحَانَهُ وَتَعَالَىٰ granted divine guidance to a Patel family[1] of Kapodra who made the land Waqf for the Masjid, and completed Hadhrat Maulānā's desire by having Masjid-'Ā'ishah built.

The Real work is to keep the Masjid Habitated

When the Masjid was built, then to keep it habitated, Hadhrat Maulānā himself would go to Masjid for Dhikr Majlis at the time of Tahajjud. Hadhrat Maulānā would arrange for the breakfast for those 'Ulamā who would come for the Dhikr Majlis, from his own side. This breakfast would be after the Dhikr Majlis before the Fajr Adhān. In Ramadhānul-Mubārak a Khānqah programme came into place to habitate the Masjid. We request everyone to make Du'ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ keep Hadhrat Maulānā's garden lush and green. Āmīn!

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[1] Qārī Khālid Kāpodrawī Falāhī did not make clear mention of the family. On the command of Hadhrat Maulānā ('Abdullāh Kāpodrawī) Sāhib, we mention that this refers to Hadhrat Khālid (Kāpodrawi Falāhī) Sāhib's family. – Maulānā Ismā'īl Ibn Maulānā 'Abdullāh Patel (Kāpodrawī)

Cleaning of Masjid- 'Ā'ishāh

Cleanliness is part of Īmān. Hadhrat Maulānā pays careful attention to it. Everything is kept clean. The Masjid that is under Hadhrat Maulānā's trusteeship, how could it remain dirty. Hence, many a times, Hadhrat Maulānā has it cleaned by the workers of his house. He pays the workers from his own side. Hadhrat Maulānā says; "They have cleaned the Masjid despite it not being their responsibility. Therefore, they are worthy of payment." Hadhrat Maulānā mentions the Hadīth; "Give the worker his wages before his sweat dries." This is Hadhrat Maulānā's Akhlāq (character). When Hadhrat Maulānā goes to Canada, then even from there, he enquires about the Masjid that how is it running. He asks for pictures of the Salāh area, courtyard, Wudhū Khānā and lavatories to be sent to him. He also emphasises that the area outside the Masjid should also be clean. Hadhrat Maulānā further mentions; "You do not allow for the courtyard of your house to be dirty, then the Masjid is the House of Allāh (سُبْحَانَهُ وَتَعَالَى). How could there be dirt in front of it?"

Relationship with the Noble Qur'ān

Hadhrat Maulānā punctually recites the Noble Qur'ān. He always keeps in front of him the Noble Qur'ān that has the

translation with it. He also keeps the Tafsīr of the Noble Qur'ān (by him). In short, he pays special attention to everything related to the Noble Qur'ān. Hadhrat Maulānā says; "Every 'Alim should have a translation of the Noble Qur'ān by him. He should repeatedly read it. It is Hadhrat Maulānā's practice to listen to the entire Qur'ān-Karīm in Tarāwīh Salāh. Hence, Hadhrat Qārī Muhammed Siddīq Sāhib sends to Kapoda two Qurrā who recite the Noble Qur'ān excellently, and he tells them; "Serve well the one you going to, and value your time (there)." These Qurrā serve Hadhrat Maulānā very well according to the advice of Qārī (Muhammed Siddīq Sāhib). They recite the Noble Qur'ān excellently in a beautiful voice. Hadhrat Maulānā advises the Qurrā that; "The Noble Qur'ān should be recited slowly with Tajwīd. There is no hurry. If someone says to you to recite fast, then take my name that he has prohibited us (from reading fast)." Hadhrat Maulānā really enjoys the Qirāt of a Qārī who recites with Tajwīd in a beautiful voice. Hadhrat Maulānā says; "Attention should be given to Tajwīd from the Maktab". Therefore, those educators of the Makātib who come to Kapodra for training, Hadhrat Maulānā always mentions to them to teach (the Noble Qur'ān) with Tajwīd. He lays great emphasis on following the rules of Tajwīd. Hadhrat Maulānā did not only lay emphasises on Tajwīd; in fact, he eve encourages the students. (Hadhrat Maulānā is the only principal who during his era of administration

gathered expert teachers of Tajwīd and gave life to this science.)

“He is an association in his personality

He is a garden although he is alone”

May Allāh سُبْحَانَهُوَتَعَالَىٰ accept Hadhrat Maulānā’s services through His grace. Hadhrat Maulānā listens attentively to the Noble Qur’ān in Tarāwīh and Sālah. Hadhrat Maulānā cries in Salāh on (hearing) the ‘Ayāt of punishment on the frightening scenes of Jahannām. I have also seen this when Hadhrat himself recites the Noble Qur’ān.

Hadhrat Maulānā congratulates these Qurrā everyday. He keeps their spirits high and turns their attention towards Tajwīd. Hadhrat Maulānā always recites this couplet of ‘Allāmah Jazrī رَحِمَهُٱللَّهُ:

"والأخذ بالتجويد حتم لازم

من لم يجود القرآن اٰثم"

“It is imperative to hold onto Tajwīd

The one who does not recite (the Noble Qur’ān) with Tajwīd is sinful”

May Allāh سُبْحَانَهُوَتَعَالَىٰ grant us the divine guidance to walk in the footsteps of Hadhrat Maulānā and make us; the heirs of the Ambiyā (عَلَيْهِمُ ٱلسَّلَامُ), like Hadhrat Maulānā, who receive some sprinkles of the rain of mercy. In the same manner,

may Allāh سُبْحَانَهُ وَتَعَالَىٰ also grant Hadhrat Qārī Muhammed Siddīq Sānsrodī Falāhī Sāhib the best of reward, who would send those who would recite beautifully. This practice of Hadhrat Qārī (Siddīq Sānsrodī) Sāhib is continuing from the past ten years, since Masjid 'Ā'ishah came into existence. May Allāh سُبْحَانَهُ وَتَعَالَىٰ also accept this work of Qārī Sāhib and make it a means od salvation for all of us. Āmīn!

Hadhrat Maulānā's relationship with Allāh سُبْحَانَهُ وَتَعَالَىٰ

Hadhrat Maulānā always mentions; "Read Durūd Sharīf in abundance and make lots of Istighfār. Great problems are solved through these two things." May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant us the devine ability to practice on all of this. Āmīn!

Hadhrat Maulānā mentions; "Make Dūrūd Sharīf and Munājāt part of your life. Together with the other Ma'mūlat of the night and day, Munājāt is part of Hadhrat Maulānā's life. Hadhrat recites "Al-Hizbul-A'dham" daily, and stresses on (reciting) Munājāt in his Majālis. Hadhrat Maulānā greatly likes the poem 'Allāmāh Farīdud-Dīn 'Attār on Munājāt.

Benefit of doing an Action according to the way of Nabī-Kārīm صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

I had the opportunity to present myself by Hadhrat Maulānā whe he came to Kapodra from Canada. Hadhrat Maulānā started speaking about books despite being ill, weak and tired due to the journey. Hadhrat Maulānā mentioned; “If an action is done according to the way of Nabī-Karīm ﷺ, then strangers would also become ours.” Hadhrat Maulānā narrated an incident; “Racial riots were taking place in Gujarat. Hatred spread in all corners. A friend of mine from Mumbai; Hājī Ādam Memon Sābūnwālā was going to Kathiawar for some work during that time. He saw a family on the way. They were making signs with their hands to the vehicles that were passing. Hājī Sāhib passed by during this time. However, the person did not make a sign to him. Hājī Sāhib moved on for a little while and then came back, and said; “How could I be of assistance to you?” The man replied; “There is no diesel in the car.” Hāji Sāhib said; “Not a problem. I have (diesel). I would give you.” Hājī Sāhib asked since he was a businessman; “You made a sign to all the cars; however, you did no make a sign to me?" The man felt ashamed and said; “All those who were passing were my people. When they would not stop the car, then you are a Miyā. (Where would you stop?) Therfore, I did not make a hand to you.” Now, Hājī Sāhib took the opportunity to invite him (to Islām). Hāji Sāhib said; “Our messenger; Rasūlullāh ﷺ, whom we follow, has said that help every person in difficulty. He did not say that he has to be a Muslim; in fact, he made a general statement that help every person in

difficulty." This person was so impressed that despite the strained environment, he took Hājī Sāhib to his town and hosted him. The man narrated the entire incident to his people." When narrating this incident, Hadhrat Maulānā mentioned; "Success is only in the way of Nabī-Karīm ﷺ. Strangers would even become ours when we practice on it."

The Arrival of the 'Ulamā and Sulahā

When Hadhrat Maulānā was in Falāh-Dārayn, then great 'Ulamā and Sulāhā came to Falāh-Dārayn at that time. Alhamdulillāh, now Kapodra has also received this. Hadhrat Maulānā becomes delighted at the arrival of the 'Ulamā and Mashāyikh. Every aspect of theirs is considered. Food is prepared according to there likings. Hadhrat Maulānā mentions; "Every person eats his own sustenance in the world, whether it be on his tablecloths or your tablecloth. Therefore, we should be happy to feed people. It is an honour to feed people food."

ذلك فضل الله يؤتيه من يشاء!

(That is the grace of Allāh, He gives it to whoever He wants)

Staying away from Useless things

Hadhrat Maulānā mentioned; "There is etiquette for everything in Sharī'ah. It is necessary to follow the etiquettes. People are not conscious about this. This could sometimes harm another person, and it is Harām to harm someone." Hadhrat Maulānā mentioned an example; "If you phone someone then it is from the etiquettes of a phone call that after making Salām, you should first ask if you could speak to the person now. This is because you do not know what condition the person is in. The person could be inconvenienced. Therefore, you should first ask."

The second etiquette is that in the same manner that Islām has saved us from extravagance in spending, all vain talk (also) falls under useless things. It is the habit of some people that for example when they speak on the phone, they ask; "Are you well?", "Is your health good?", "Hows your condition?", "You are safe and sound?", etc. Ponder, are all these questions the same or different? If it is one, then this also falls under useless things. We should save ourselves from all useless things and save our students from it as well. Say good things, you would be saved automatically from useless things.

Another Excellent Trait of Hahrat Maulānā

There is one book of Hadhrat Maulānā by the name of;

“رشد و ہدایت کے منار جن سے میں نے کسب فیض کیا” (Rushdo Hidāyat Ke Minār Jin Se Me Ne Kasb-Fedh Kya). Hadhrat Maulānā has also made specific mention of his Maktab teachers in this book,. Normally a person mentions the great ‘Ulamā and Mashāyikh and forgets the teahers who taught him in the initial years, by whom he learnt how to walk and become worthy of benefitting from the seniors.

Many a times I heard Hadhrat Maulānā saying that; “When a student does not know the lesson, then immediately the teachers call him “O Stupid”. The student develops an inferiority complex from this statement of the teacher and stops to make an effort. It has also happened that some students stopped studying and wasted their lives. The teachers are responsible for this.” Hadhrat Maulānā always mentions the incident of Imām Shāfi’ī رَحِمَهُ ٱللَّهُ; “A student of Imām Shāfi’ī رَحِمَهُ ٱللَّهُ did not understand a certain Mas’alah. He did not understand it after Imām Shāfi’ī رَحِمَهُ ٱللَّهُ explained three to four times. The student was embarrassed and left the class. Imām Shāfi’ī رَحِمَهُ ٱللَّهُ went behind him and explained the lesson to him seventy times, until the student understood the Mas’alah.” Hadhrat Maulānā says; “The teachers should keep this incident of Imām Shāfi’ī رَحِمَهُ ٱللَّهُ in front of them and not say bad words to any student.”

Company of the Elders

Hadhrat Maulānā always says that it is very necessary to stay in the company of the elders. A person's success is placed in the company of the elders. Hadhrat Maulānā narrated an incident of Hadhrat Hājī Fārūq Sāhib رَحِمَهُ ٱللَّهُ, who was the Khalīfah of Hadhrat Masīhul-Ummah (Maulānā Masīhullāh Khān) رَحِمَهُ ٱللَّهُ, in this regard; "Once Hājī Sāhib went to Pakistan. He was invited at a place. The hosts raised Hājī Sāhib's sitting place and the tablecloth was lower than it. Hājī Sāhib said; "I have never seen this by my Shaykh." He said this, and sat at the bottom. He then said; "I would write a letter to my Shaykh and find out." He wrote a letter (to Hadhrat Masīhul-Ummah Maulānā Masīhullāh Sāhib رَحِمَهُ ٱللَّهُ). The reply came from Hadhrat Masīhul-Ummāh; "The person eating and the food should be on the same platform." Hadhrat Maulānā (Masīhul-Ummah) explained the whole matter by just writing this. Therefore, the company of the elders is necessary."

The summary is that Hadhrat Maulānā's personality is a great bounty of Allāh سُبْحَانَهُ وَتَعَالَىٰ on us. May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant us the divine guidance to appreciate (this bounty). My respected mother, may Allāh سُبْحَانَهُ وَتَعَالَىٰ fill her grave with Nūr, would say that our nation appreciates a person after he passes away.

Hadhrat Maulānā's Academic Fervour and the Madāris of Gujarat

Hadhrat Maulānā expressed his desire to setup an association in all the Madāris of Gujarat by the name of "Bazm-Mubādaltuth-Thiqāt", to create the interest to study amongst the educator. He sent books to all those Madāris wherein there are classes up to Bukhārī Sharīf. There are more than fifty such Madāris. Hadhrat Maulānā would send a letter with the books every time. He would specifically write in the letters that he would appreciate it greatly that he be informed when the books are received. Despite this emphasis, letters were only received from eight to ten Madāris. Hadhrat Maulānā would always express his grief in front of me. Recently the Shaykhul-Hadīth and head Muftī of Dārul-'Ulūm Zakariyyā, South Africa; Janāb Hadhrat Maulānā Muftī Ridhā'ul-Haqq Sāhib sent his new book by the name of "Badrul-Layālī Sharhu Bad'il Amālī" to Hadhrat Maulānā. Hadhrat Maulānā wrote a reply and had its PDF file sent via whatsapp to the head Qārī of Dārul-'Ulūm Zakariyyā, South Africa; Janāb Hadhrat Maulānā Qārī Ayyūb Ishāq Sāhib. Hadhrat Maulana mentioned to Hadhrat Qārī Sāhib; "Have this (letter) printed and present it to Hadhrat Muftī Sāhib." Since Qārī Ayyūb Sāhib stayed in the company of Hadhrat Maulānā; therefore, he informed Hadrat Maulānā that the work has been completed immediately after

executing the work excellently. I take the honour to present a copy of this letter.

"Fādhil, Muhaqqiq Hadhrat Maulānā Ridhā'ul-Haqq Sāhib

After the Masnūn Salām! May Allāh (سُبْحَانَهُ وَتَعَالَىٰ) make it that you are doing well!

I received your new book; "Badrul-Layālī Sharhu Bad'il Amālī" for my library. I am very grateful to you for this. I have great hope that this work of yours would also be a valuable resource for the students and teachers, similar to your other works. It would proof to be an important increase in your treasure of good deeds. May Allāh سُبْحَانَهُ وَتَعَالَىٰ make your spiritual and academic beneficence widespread, and make all your works a substantiation of; Bāqiyāt-Sālihāt (good deeds that remain).

Certainly I am nearing the end of my life. Please make Du'ā (for me) for all goodness, safety and a good death on Īmān.

Was'salām

In need of your Du'ās

'Abdullāh Kāpodrawī (may he be forgiven)

12 Muharram 1439 A.H

3 October 2017 CE, Tuesday

Library

Hadhrat Maulānā has a very valuable library. It is a reflection of his excellent selection, superior academic and literary fervour. In relation to the exquisiteness of selection, with out a doubt it could be counted from amongst the exclusive libraries of the country.

Hadhrat Maulānā has made more than six thousands books comprising of thirty-three shelves waqf to Jāmi'ah Qāsmiyyah 'Arabiyyah Kharod, disrict Bharuch, for general welfare. Alhamdulillah, through the valuable assistance of Shaykhul-Hadīth Maulānā Muhammed Hanīf Sāhib, a separate building has been built for this in the Jami'ah. It is named "Majma'ush-Shaykh 'Abdullāh Al-Kāfodrawī". Research and writing of books would begin to take place from here, and Inshā-Allāh from Shawwāl 1439 A.H, corresponding to 2018 CE, the department of Takhassus Fil-Hadīth would also begin.

The Library includes the following Sciences

This library contains books of Tafsīr (commentary), Ūsul-Tafsīr (principles of Tafsīr), Hadīth, Ūsūl-Hadīth (principles of Hadīth), Fiqh (jurisprudence), Arabic literature, Urdu literature, 'Aqā'id (beliefs), Kalām, Tārīkh (history),

geography, Sīratun-Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, Fatāwā, Husniyyāt, Khitābāt and Mawā'idh, Mutafarriqāt, Tajwīd and Qirā'āt, Nahw and sarf, Tasawwuf, Lughāt etc.

Hadhrat Maulānā's books

1. أضواء على تاريخ الحركة العلمية و المعاهد الإسلامية فى غجرات الهند

   (Adhwā' 'Alā Tārīkhil-Harakatil-'Ilmiyyāh Wal Mu'āhidil-Islāmiyyah Fī Gujarat Al-Hind)

2. علامہ بدرالدین عینی اور علم حدیث میں ان کا نقش دوام

   ('Allāmāh Badrud-Dīn 'Aynī Awr 'Ilm-Hadīth Me Unka Naqsh-Dawām)

3. Dīwān Imām Shāfi'ī رَحِمَهُٱللَّهُ (translation and commentary)
4. Nasīhatul-Muslimīn (translation of footnotes)
5. Chālīs Ahādīth (Arabic, Gujarati, English)
6. Hadhrat Hājī Imdādullāh رَحِمَهُٱللَّهُ Awr Unke Nāmwar Khulafā (Gujarati)
7. 'Allāmāh Yūsuf Banūrī رَحِمَهُٱللَّهُ Awr Khidmat-Hadīth
8. Afkār-Pareshā (volume one)
9. Afkār-Pareshā (volume two)

10. Sadā-e-Dil (volume one)
11. Sadā-e-Dil (volume two)
12. Sadā-e-Dil (volume three)
13. Sadā-e-Dil (volume four)
14. Gulshan Kāpodra (Gujarati)
15. رشد وہدایت کے منار جن سے میں نے کسب فیض کیا

    (Rushdo Hidāyat Ke Minār Jin Se Mene Kasb-Faydh Kya)

16. علامہ قطب الدین نہروالی اور ان کی علمی خدمات

    (‘Allāmah Qutbud-Dīn Nahrwālī رَحِمَهُ ٱللَّٰهُ Awr Unkī ‘Ilmī Khidmāt)

Shuyūkh from whom Hadhrat Maulānā has Ijāzat-Bay’at

1. Hadhrat Shaykh Muhammed Yūnus Jaunpūrī رَحِمَهُ ٱللَّٰهُ

   Khalīfah of Hadhrat Shaykhul-Hadīth Maulānā Muanned Zakariyyā Sāhib رَحِمَهُ ٱللَّٰهُ

2. Hadhrat Maulānā Hāshim Jogwārī Sāhib

   Khalīfah of Hadhrat Shaykhul-Hadīth (Maulānā Muahmmed Zakariyyā Sāhib) رَحِمَهُ ٱللَّٰهُ

3. Hadhrat Doctor Ismā’īl Meman Sāhib

Khalīfah of Hadhrat Shaykhul-Hadīth (Maulānā Muahmmed Zakariyyā Sāhib) رَحِمَهُ ٱللَّهُ

4. Hadhrat Maulānā Muftī Ahmed Khānpūrī Sāhib

   Khalīfah of Faqīhul-Ummah (Hadhrat Muftī Mahmūd Hasan Gangohī) رَحِمَهُ ٱللَّهُ

5. Hadhrat Hājī Fārūq Sāhib رَحِمَهُ ٱللَّهُ

   Khalīfah of Hadhrat Masīhul-Ummah (Maulānā Masīhullāh Khan Sāhib) رَحِمَهُ ٱللَّهُ

6. Hadhrat Maulānā Na'īmullāh Fārūqī Sāhib

   Khalīfah of Hadhrat Pīr Ghulām Habīb Sāhib رَحِمَهُ ٱللَّهُ

7. Hadhdrat Maulānā Munīr Ahmed Sāhib

   Khalīfah of Hadhrat Maulānā 'Abdul-Halīm Janupūrī Sāhib رَحِمَهُ ٱللَّهُ

8. Hadhrat Maulānā Āsif Fārūqī Sāhib (Bolton, U.K)

9. Hadhrat Maulānā 'Ali Ādam Sāhib (Leicester, U.K)

Names of those whom have received Ijāzah from Hadhrat Maulānā

1. Hadhrat Maulānā Salīm Dhorat Sāhib (U.K)

2. Hadhrat Maulānā's son; Hadhrat Maulānā Ismā'īl Sāhib

Ijāzatul-Hadīth Sharīf

إجازة الحديث الشريف

من الشيخ العلامة عبدالله الكافودروي السورتي

Ijāzah of Hadīth Sharīf

From Shaykh 'Allāmāh 'Abdullāh Kāpodrawī Surtī

All praise is for Allāh, The One who has supported this Dīn with Isnād (chain of narration). He setup its pillars, supported it by protecting it from the forgery of those who forge and decorated it with glittering stars. Peace be upon the being who does not speak from his desire, certainly it is revelation that is revealed to him. He is the most worthy from amongst the people that his Ahādīth be preserved and narrated. May there be continuous salutations on him equal in number to the names of the men (who narrate his Ahādīth) and whatever has been said about them. (And) may there be salutations on his famiy and companions.

Certainly, the science of Hadīth is the greatest knowledge. The Ulāmā and pious predecessors given great importance to it. They travelled to the east and west, and passed through deserts to acquire this blessed science. They

worked hard to obtain superior chains of narration, because protection of the chain of narration and having successive links in it are from the distinctive features of Islām. As for the Asānīd (chains of narration) of this weak one, they are:

1. I studied the first volume of Sahīhul-Bukhārī and Jāmi'ut-Tirmidhī and Sunan-Nasā'ī under Shaykh 'Abdul-Jabbār A'dhamī رَحِمَهُ ٱللَّهُ, he studied under Shaykh Muhaddith 'Allāmah Muhammed Zakariyyā Kandhelwī رَحِمَهُ ٱللَّهُ, and his (Shaykh Muhammed Zakariyyā Kandhelwī رَحِمَهُ ٱللَّهُ) Asānīd (chains of narration) are mentioned in "Lāmi'ud-Darārī Sharh Sahihil-Bukhārī".

2. I studied the second volume of Sahīhul-Bukhārī and Sahīh-Muslim under Shaykh 'Abdur-Ra'ūf Peshawarī رَحِمَهُ ٱللَّهُ, and (I studied) Sunan-Abū Dāwūd under Shaykh Fadhlur-Rahmān Peshāwarī رَحِمَهُ ٱللَّهُ. Both of them have studied under Shaykhul-Islām Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ, who studied under Shaykhul-Hind Maulānā Mahmūdul-Hasan Deobandī رَحِمَهُ ٱللَّهُ.

3. I have studied more than half of Sahīhul-Bukhārī under Shaykh Muhaddith Fakhrud-Dīn Murādabādī رَحِمَهُ ٱللَّهُ, and he studied under Shaykhul Hind (Maulānā Mahmūdul-Hasan Deobandī رَحِمَهُ ٱللَّهُ).

4. I have studied the beginning portions of Sihāh-Sittah under 'Allāmah Shaykh Muhammed Ibrāhīm Balyāwī

رَحِمَهُ ٱللَّهُ, and he studied under Shaykhul-Hind (Maulānā Mahmūdul-Hasan Deobandī رَحِمَهُ ٱللَّهُ).

5. I have studied a number of lessons of Sharh Ma'ānil-Āthār under Faqīh Muftī Mahdī Hasan Shāhjanhāpūrī رَحِمَهُ ٱللَّهُ, and he studied under 'Allāmah Muftī Kifāyatullāh Shāhjahāpūrī رَحِمَهُ ٱللَّهُ, and he studied under Shaykhul-Hind (Maulānā Mahmūdul-Hasan Deobandī رَحِمَهُ ٱللَّهُ), and the Asānīd of Shaykhul-Hind are famous.

6. I have read the first and final Hadīth of Sahīhul-Bukhārī and I have received general permission from Shaykh 'Allāmah 'Abdul-Fattāh Abū Ghuddāh. He has studied under many Mashāykh. The most superior of them is the Sanad of 'Allāmah Muhammed Zāhid Kawtharī رَحِمَهُ ٱللَّهُ.

7. I have received permission for the Hadīth of Musalsal Bil Awwaliyyah and the Musalsalāt of Shah Waliyyullāh Muhaddith Dehlawī رَحِمَهُ ٱللَّهُ from Shaykhul-Hadīth Maulānā Muhammed Zakariyyā Kandhelwī, and he (received permission) from Shaykh Khalīl Ahmed Sahāranpūrī; the author of Badhlul-Majhūd.

8. In the same manner, I have received permission from Hakīmul-Islām Qārī Muhammed Tayyib رَحِمَهُ ٱللَّهُ; the principal of Dārul-'Ulūm Deoband, (and he received

permission) from Shaykh Maulānā Khalīl Ahmed Sahāranpūrī رَحِمَهُ ٱللَّهُ

9. I have received permission for Muslasalāt from Faqīh Muftī Mahmūd Hasan Gangohī رَحِمَهُ ٱللَّهُ, and he has received persmision from many Mashāykh, from amongst them are Shaykhul-Islām Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ and Shaykh Muhammed Zakariyyā Kandhelwī رَحِمَهُ ٱللَّهُ.

10. 11. 12. Shaykh Muftī Muhammed Taqī 'Uthmānī, Shaykh Taqiyyud-Dīn Nadwī and Muhaddith Shaykh Muhammed Yūnus Jaunpūrī رَحِمَهُ ٱللَّهُ have granted me permission (of Hadīth).

13. I have received permission for the Hadīth of Musalsal Bil Awwaliyyah from Shaykh 'Abdullāh Ibn Ahmed An-Nākhubī, and he has received permission from many Mashāyikh.

14. I have received general permission (of Hadīth) from Shaykh Ahmed Qallāsh, and he received permission from Shaykh Yāsīn Fādānī.

15. 16. Simirlaly, I have receive general permission (of Hadīth) from Shaykh Mālik Ibn 'Arabī Ibn Shaykh Ahmed Ash-Sharīf Ash-Shannūsī, and Shaykhah Fātimah Bint Ahmed Ash-Sharīf Ash-Shannūsiyyah.

May Allāh سُبْحَانَهُ وَتَعَالَىٰ have mercy on all of them.

Whatever I have written is regarding Hadhrat Maulānā's manner of administration, teaching and nurturing, which is nothing but improper boldness. Otherwise, it is not the work of an empty-handed person like me write about Hadhrat Maulānā.

Hadhrat Maulānā's efforts in Kapodra

Hadhrat Maulānā's sacrifices in Kapodra are countless and incomparable. It is impossible to present such an example in this time. The Kapodra trust, whether it be the Masjid, Madrasah, Qabrastān (graveyard), water works, widow fund, medical centre, it may be in relation to anything, Hadhrat Maulānā's sacrifices are at the top of the list. Together with his uncle; Bājī Patel , Ahmed Tehsildar, Yūsuf Bhaī Pandor, Maqbūl Bhaī Kāpadyā, my father and others, the progress that Hadhrat Maulānā brought in Kapodra, one would not find an example of it. Hahdrat Maulānā says; "Doctor Yūsuf Bhai Patel and Ahmed Bhāi Lulāt were very precious men of Kapodra. They have passed away." May Allāh سُبْحَانَهُ وَتَعَالَىٰ fill all their graves with Nūr. Āmīn!

In view of the (current) conditions, Hadhrat Maulānā setup a school for the safety of the Īmān of the Muslim children.

Hadhrat Maulānā, Bājī Patel and other members turned the attention of Hājī Ahmed Pandor and the people of Kapodra who are residing in Zambia, U.K, South Africa and other (countries), and made the system of the school firm. The system of the Maktab was made firm through Sulaymān Bhāī Kāpadyā رَحِمَهُ ٱللَّهُ and Sulaymān Bhāi Patel (resident of Reunion). One Sulaymān made his valuable land Waqf for the Madrasah, and the other Sulaymān built the Madrasah. Hadhrat Maulānā is at the top of the list in turning the attention of these people (towards these things). May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept the sacrifices of everyone and give them the best of reward. Āmīn!

A laboratory was required to introduce the department of science in a school. Hadhrat Maulānā travelled to South Africa for this, at his own expense and arranged for the things that are required for it. When the things were prepared, then pictures were sent to those who donated for them to be content that their funds were used correctly. Why would their funds not be used correctly when they were in the hands of the correct person? Hadhrat Maulānā personally would go to the school with these donors when they would come, and a welcome Jalsah would be convened. He would take them to the place and show them the things (that were purchased with their funds) and present a written record on the usage of the funds.

Presently Hadhrat Maulānā has retired from the trust; however, by turning the attention of the donors toward the Madrasah, Masjid, school and medical centre, Hadhrat Maulānā collects a large amount (of money) every year (for the trust). May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant Hadhrat Maulānā the reward according to His status. Āmīn!

All this was Hadhrat Maulānā's dealings with the Kapodra trust. However, Hadhrat Maulānā's well-wishing behaviour even remains with the poor people of the village, widows etc. The list with the names of the poor people is prepared in advance for the two 'Īds. When the moon of Īdul-Fitr is sighted then Hadhrat Maulānā distributes grain in the entire Kāpodra. Meat is distributed on the occasion of Īdul-Adhā. This also continues in Ramadhan where Halīm is prepared and distributed in the entire area daily. Many people make Iftār on the tablecloth of Hadhrat Maulānā every day. WHEN Hadhrat Maulānā finds a stranger in the Masjid After 'Asr (Salāh) then he also invites him for Iftār. These are Hadhrat Maulānā's virtuous qualities. May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant us all the divine guidance to appreciate Hadhrat Maulānā and keep his shadow on us for a long time with good health and safety.

آمین یا رب العالمین!

Hadhrat Maulānā at every important point of my life

I am highly grateful to Hadhrat Maulānā that Hadhrat Maulānā's special attention and beneficial counsel has remained with me at every point of my life, be it whilst on journey or when at home, in India or oversees, when in good health or illness. May Allāh سُبْحَانَهُ وَتَعَالَىٰ keep Hadhrat Maulānā's shadow for a long time with safety.

آمین یا رب العالمین!

A Commander and Trainer of Learned Men

By:

Hadhrat Maulānā Muhammed Fārūq Barodawī Sāhib

Ustādh of Tafsīr and Hadīth at Jāmi'ah Islāmiyyah Ishā'atul-'Ulūm, Akkalkuwa

From the time of Hadhrat Ādam عَلَيۡهِ ٱلسَّلَامُ until now, who knows how many people came and left, who brightened their names through their imprints according to their capacity. However, this reality remained equal with everyone that they came to leave. There was no such person who came and did not leave. Yes! The Ambiyā عَلَيۡهِمُ ٱلسَّلَامُ and a group of their heirs were such that they came to come. Certainly, they have also left this world; however, through the completion of glorious work, fulfilment of duties and execution of the rights of the post, more mention is made of them on the tongue and pen than the living. Why did this happen? What special matter is it?

This happened because these people of heavenly traits contain within themselves the Nūr; the rays of which have never went down and can never go down. This lantern would never go down after catching alight. Yes! Certainly the reality of;

"يُرِيدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ"

(They want to extinguish the light of Allaah using their mouths, and Allaah will complete His light even if the disbelievers hate it),

would confront them. It was decreed for the lantern of knowledge and guidance to be alight, so it remained alight. Look at those from the group of the Sahābāh-Kirām رَضِيَ ٱللَّهُ عَنۡهُمۡ right upto the Akābirīn of the recent past. No one could put

them off the lamps of Hidāyat that they set alight with their hand once they were set alight. How could they even put it off? Would the lantern that Allāh سُبۡحَانَهُ وَتَعَالَىٰ protects go down? Certainly, these personalities have left this world; however, they have settled in the mind in such a manner, that good mention is always made of them on the paper and tongue. This is also surety of their lofty position.

Until now, we have seen that the achievements of the Akābir and the lamps of knowledge that they set alight have been appreciated to a greater extent when they leave this world. However, today

"We would not follow Qays and Farhād

We would introduce a new mode of insanity"

Keeping this poem in front of us, we would lay the foundation of a new building for a commander and trainer of learned personal in a unique and strange manner. It is our intention that we present in front of our patron a decorated vase with the glimpse of his character and scent of his services so that we take the courage to present a proof from the testimony of this era for those who sacrifice their lives and wealth.

Today, in front of our eyes is an all-inclusive personality of knowledge and practice, who spent approximately three centuries of his life traversing this unfertile valley and the

difficult roads of the desert. May Allāh سُبْحَانَهُ وَتَعَالَىٰ keep Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib sparkling, whose foresight and command in every science led to the advancement of the students.

Hadhrat Maulānā Ghulām Muhammed Vastānwī Sāhib, whose personality is well known in the four corners of the world, and who is doing great work in relation to Tajwīd, Dīni and secular knowledge, one would see the imprints of Hadhrat Maulānā's influence on him. The work that Hadhrat Maulānā Ghulām Muhammed Vastanwī is doing is nothing less than a miracle. Hadhrat Maulānā Qāsim Ingar, Hadhrat Maulānā Hasan, Hadhrat Maulānā Khalīl Rawat, Hadhrat Maulānā Yūsuf Tankārwī, Maulānā Qārī Siddīq Sānsrodī Sāhib, Maulānā Iqbāl Tankārwī and Maulānā Iqbāl Falāhī Madanī, these are those personalities who are associations in their beings. There students are spread out in the entire world. This is the good influence of Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib who did not confine the responsibility of administration to one direction; in fact, he made Falāh-Dārayn into a scented cradle of the luster of knowledge and sincerity of Dārul-'Ulūm Deoband, the Tasawwuf and simplicity of Madhāhirul-'Ulūm Saharanpur, the research of Aligarh Muslim University and the literary awe and culture of Dārul-'Ulūm Nadwatul-'Ulamā Lucknow.

Hadhrat Maulānā took the students out of narrow mindedness into high aspirations. He cleansed them from

the defect of rough tone and brought them on to kind tone, and brought life to lazy and purposeless souls.

It was always Hadhrat Maulānā's desire for the students to become a representation of the Akābir of the recent past, who were all-inclusive personalities. On the one hand, they would be the Mufassirs, Muhaddiths and Munādhirs (debaters) of the time, and on the other hand, they would have the spirit to topple the politics of the world. On the one hand, they would fulfill their needs with their own hands and, on the other hand they would look straight into the faces of the kings and converse with them. On the one hand, they would sit in the Madrasah and make their students men of knowledge and on the other hand, they would prepare shining moons and stars of the political horizon.

Our Akābīr passed through every two opposing valleys with safety, defence, and with the praiseworthy qualities of strength and purity. You should also become a complete reflection and successor of theirs.

Staying away from Extremism

Moderation is that trait of Islam which is the outstanding feature of the Ahlus-Sunnah Wal Jamā'ah. The entire group of the 'Ulamā of Deoband have held onto this from day one.

Based on this trait, Allāh سُبْحَانَهُ وَتَعَالَىٰ granted the ‘Ulamā of Deoband the status that is very difficult to receive.

Hadhrat Maulānā is that administrator, principal and caller towards Allāh سُبْحَانَهُ وَتَعَالَىٰ who has followed in the footsteps of the pious predecessors. Never has he passed the boundaries of moderation in his speech, neither was he a victim of extremism in his era of administration of approximately three decades.

Hadhrat Maulānā is always particular with the fact that all the departments of Falāh-Dārayn should receive their due right. It should not be that a department of high importance is dedicated less attention and a department of low importance is raised to such an extent that it becomes a way of life, that serious people become burdened with it.

Hadhrat Maulānā would keep an equal eye on all the academic departments of Falāh-Dārayn. He would lay great emphasis for their progress. He would never say anything irresponsible for which the administrators would have to later rub their hands in remorse. In light of this administration, the graduates of Falāh-Dārayn are lighting the lanterns of guidance in the various fields of life, according to their abilities, and are taking the Ummah (nation) out of darkness. They are spending their lives spreading the light of guidance and knowledge, thereby making their Ākhirah.

Compassion

It is mentioned in a Hadīth-Sharīf:

"الرفق لا يكون في شيء إلا زانه و لاينزع من شيء إلا شانه"

(Gentleness is not found in anything except that it decorates it, and it is not taken out from anything except that it disfigures it.)

Compassion would create excellence, beauty and goodness in a thing, and removing compassion and making improper harshness part of it would make it incomplete.

The eyes that have seen the era of Hadhrat Maulānā's administration would know and mention countless such incidents wherein Hadhrat Maulānā searched for a solution with mere kindness and mercy. He did not become upset, neither did he allow for anyone to perceive a one sided decision. He took the matter forward in a serious manner with the emotions of sympathy.

Holding onto Principles

It was the outstanding trait of our Akābir and pious predecessors that they would always hold onto principles. They did even not accept slight deviation from principles and rules. In (adhering to) the rules of an institute, they would believe for the same reward that has been stipulated

by Allāh سُبْحَانَهُوَتَعَالَىٰ for fulfilling a promise. This is because a person makes a covenant to practice on the rules of the institute (conditional to them not being contrary to the Nūsūs of Sharī'ah), and Sharī'ah has ordered us to fulfil our promises.

Hadhrat Maulānā was very punctual with his teaching times despite having various administerial engagements. This practical routine had such an effect on the students and teachers of Falāh-Dārayn that no one would have to be advised on being punctual for lessons.

A Shar'ī benefit of this is that when a person's actions conform to his speech, then the results are far reaching and long lasting. No one would have the opportunity to say;

"أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ"

("What, do you command people to do good and forget yourselves?")

and (no one would have the opportunity to say:)

"لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ"

("Why do you say that which you do not do?")

[although both verses are related to making a claim, and not (realted to) inviting (towards good)].

What did the students of Falāh-Dārayn learn from this conformity of word and action? We are indebted to these

'Ulamā-Rabbāniyyīn for the discipline and faithfulness that we see today in the graduates of Falāh-Dārayn. They sacrificed their desires and prepared through their practical efforts a team that would be ready to die for Dīn and Īmān, and attain the pleasure of their Rabb in the Ākhirah, in fact it could be said that they would make a large number of people worthy of Jannah.

Independence and Firm Knowledge

Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib is that living personality who has contained within himself the praiseworthy qualities of independence and firm knowledge of the Akābirīn.

It is mentioned in a Hadīth:

" ازهد في الدنيا يحبك الله و ازهد فيما عند الناس يحبك الناس"

Renounce the world Allāh سُبْحَانَهُ وَتَعَالَىٰ would love you, and abandon the things of the world, you would gain status.

Hadhrat Maulānā's personality is a practical representation of this blessed Hadīth. He is totally oblivious of the world that nothing it of it can make him a victim of carelessness. This is to such an extent that even sleep; which is necessary for good health; however, in front of the command of Allāh سُبْحَانَهُ وَتَعَالَىٰ, it is part of the world. After staying awake for the entire night due to some Jalsah or Dīnī engagement, Hadhrat

Maulānā remains awake from the time of Tahajjud (waiting) for Fajr Salāh. One would think that Hadhrat Maulānā slept the entire night and has come fresh for Fajr Salāh. This is the reason that Allāh سُبْحَانَهُ وَتَعَالَىٰ has shown love to Hadhrat Maulānā, and certainly an announcement would have been made in the skies; "O dwellers of the skies! You also love him." Then Hadhrat Maulānā's love and acceptance must have been spread on the earth.

In the same manner, Hadhrat Maulānā does not even cast a glance at the things of the people. This is why people love him. The Falāhī brothers showed such love, that they changed the custom when they made a resolution to spread the scent of Hadhrat Maulānā's character during his lifetime. This was so that we could offer a small repayment for the favours of our patron, and at the same time increase his good deeds and lofty stage, that in the future whosoever would come to know of and inculcate these traits within himself, then Hadhrat Maulānā would receive a great share (of the reward).

Love for the Akābir

It is true that the Akābir of the recent past, the manner in which they understood and propagated Dīn, (certainly) this was their share. Showing love and respect for these Akābirīn is showing love and respect for Dīn.

How much love does Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib have for the Akābirīn? There is no need to mention this. Whosoever wishes to find out, he should sit a few times in Hadhrat Maulānā's Majlis. Sometimes mention is made of Hadhrat Hājī Imdādullāh Muhājir Makkī رَحِمَهُ ٱللَّهُ, and at other times mention is made of Maulānā Muhammed Qāsim Nānotwī رَحِمَهُ ٱللَّهُ; the founder of Dārul-'Ulūm Deoband. Sometimes Hadhrat Rashīd Ahmed Gangohī رَحِمَهُ ٱللَّهُ is mentioned whilst at other times Hakīmul-Ummah Maulānā Ashraf 'Ali Thānawī رَحِمَهُ ٱللَّهُ is mentioned. Hadhrat Maulānā makes mention of Hadhrat Maulānā Shabbīr Ahmed 'Uthmānī رَحِمَهُ ٱللَّهُ, Hadhrat 'Allāmah Anwar Shāh Kashmīrī رَحِمَهُ ٱللَّهُ, Hadhrat Shaykhul-Hind Maulānā Mahmūd Hasan Deobandī رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Ya'qūb Nānotwī Sāhib رَحِمَهُ ٱللَّهُ, Hadhrat Hakīmul-Islām Qārī Muhammed Tayyib Sāhib رَحِمَهُ ٱللَّهُ, Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ and many other Akābirīn in his discourses.

It is also correct that when a person has love for someone then he finds the effect of that person in himself, in his presence and absence. His heart overflows with his remembrance. The beloved may be absent, however his heart is occupied with his love.

Hadhrat Maulānā's love for the Akābirīn is the essence that rubbed onto the students and teachers who were under his administration. The graduates of Falāh-Dārayn presented to the new generation the beneficence and love for the Akābir

that they acquired from Falāh-Dārayn, and started creating in the people the love for the Akābir and pious predecessors.

The main reason for this is that when we protect our chain, then our Dīn, Īmān and actions would become strong. If we do not keep our chain strong and claim to be great ourselves, then how would there be and who would have regard for greatness, because Dīnī greatness is not automatically created; in fact, it would come in narrated fashion, just as Dīn came.

This spark of love does not only show its effect in India; in fact, when Hadhrat Maulānā is out of the country, then too this spark adopts the form of a whirling flame in his Majālis, that warms the audience with its heat. Hadhrat Maulānā mentions to the students and to the educators incidents of the commitment, loyalty, sincerity, Lillāhiyyat, humility and independence of the Akābir of the past because:

"The remembrance of the beloved is nothing less than joining with the beloved"

Hadhrat Maulānā spends hours discussing 'Allāmah Anwar Shah Kashmīrī رَحِمَهُ ٱللَّهُ. Hadhrat Maulānā continues to speak with great pleasure about Allāmah Anwar Shāh Kashmiri's style of teaching, explaining Ahādīth, the views and proofs of the Ahnāf, Shawāfi', Hānbilah and Mālikiyyah, then the Hadīth on the view of the Ahnāf and answers to the proofs of the other A'immah. When he makes mention of the Arabic

of 'Allāmāh Anwar Shāh Kashmīrī رَحِمَهُ ٱللَّهُ, then he says; "What to say about the Arabic literary skills of Hadhrat Kashmīrī! If an Arabic couplet has to appear as a proof for the meaning of a certain word, then he does not suffice on a couplet; in fact, he continues to mention entire poems and takes great enjoyment from them without getting tired. The one listening could become bored; however, Hadhrat 'Allāmah (Kashmīrī) never gets bored. When Hadhrat Maulānā starts to speak about Hadhrat Hākīmul-Ummah Maulānā Ashraf 'Ali Thanāwī رَحِمَهُ ٱللَّهُ, then he just continues. Hadhrat Maulānā mentions in an elegant manner his student days, his efforts, staying away from sins, punctuality on writing and "the best action is that which is constant although it be small". The one listening never gets tired listening. Hadhrat Maulānā's love for the Akābir would grant him perpetuity. Hadhrat Maulāna is currently in our midst, and personal experiences are indicating that Insha-Allāh the crops that he has planted would never be destroyed. This field of knowledge would always be irrigated and be green. Due to this love and relationship with the Akābir, Hadhrat Maulānā always offers this advice during the long and short holidays that; "This free time should be spent in the company of the Ahlullāh (people of Allāh سُبْحَانَهُ وَتَعَالَىٰ), because company has a great effect."

We should never become independent of the company of the Ahlullāh at any stage of our life. To present oneself in the

company of the Ahlullāh is synonymous to blending oneself in the colour of Dīn.

"صِبْغَةَ اللّٰہ وَمَنْ أَحْسَنُ مِنَ اللّٰہ صِبْغَةً وَنَحْنُ لَهُ عَابِدونَ"

(Say, "We have put the colour of Allaah, and whose colour can be better than the colour of Allaah and we worship Him alone.")

Hadhrat Shaykh Sa'dī رَحِمَهُ ٱللَّٰهُ says:

"One day I entered the public bath to take a bath, where my friend gave me scented sand. My body became scented when I rubbed it on. I was astonished at this, and said to it in a manner addressing myself; "Are you musk or amber? Your scent has made me ecstatic." Its reply started hitting my eardrum; "I am the very same worthless sand. However, I had the opportunity to stay in the company of a rose for a long time. The companionship of my companion has created in me the effect of its beauty; otherwise, I am the same normal sand."

Hadhrat Maulānā makes mention of such incidents to indicate that the company of a Shaykh-Kāmil cleanses one from spiritual ailments and makes one's life scented. One develops such noble qualities, for which many years of effort are also insufficient (to acquire them).

Benefitting from the Akābir Astātidhah

The company of the pious has the same effect that a rose has on sand. Just as Hadhrat Maulānā encourages the students and educators to always remain in good company, in the same manner, Hadhrat Maulānā makes efforts to build the capabilities of the students.

In relation to buiding the capabilities (of the students) and distribution of the teaching in Falāh-Dārayn, Hadhrat Maulānā's concern becomes apparent when he appointed Hadhrat Maulānā Abrār Ahmed Dhulyawī Sāhib رَحِمَهُ ٱللَّٰهُ to teach the first volume of Bukhārī Sahrīf. (Hadhrat Maulānā Abrār Ahmed Dhulyawī Sāhib رَحِمَهُ ٱللَّٰهُ) had firm and deep understanding of the knowledge of the predecessors. He was an expert at explaining the knowledge of the predecessors . Hadhrat Maulānā appointed him so that the students would have an opportunity to benefit from the chosen knowledge of the Akābir Asātidhah and build their capabilities. On the other side was Hadhrat Maulānā Sher 'Ali Qāsmī Sāhib رَحِمَهُ ٱللَّٰهُ. Together with having full command of Islāmic knowledge, he had an outstanding position in Fiqhī matters and firmness of Madh-hab. His tongue would flow with the 'Usūlī (principal) and Furū'ī (subsidiary) Masā'il of Fiqh (jurisprudence), and he had the hardness of a rock and firmness of iron on the commentary of the Hanafī Madh-hab. It was Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib who recognised this jewel. He chose such a personality to build the capabilities of the students who

would transfer into the students the qualities of firmness in Dīn and Madh-hab. This was the reason that Hadhrat Maulānā appointed Hadhrat Maulānā Sher ‘Ali Sāhib رَحِمَهُ ٱللَّٰهُ to teach the second volume of Bukhārī Sharīf. In the same manner, this point was kept in mind when Hadhrat Maulānā Abrār (Ahmed Dhulyawī) Sahib رَحِمَهُ ٱللَّٰهُ was appointed to teach the first half of Jālālayn Sharīf and Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ was appointed to teach the second half. It was Hadhrat Maulānā's distinctive feature that he would consider the capability and piety of an educator when appointing him. Therefore, he would travel the entire country. Wherever he would find a valuable diamond, he would pick it up.

This would raise the spirits of the students and they would develop emotions of selflessness. They would become distant from the defect of an inferiority complex. Due to this method, they would consult with the senior educators of their institute in relation to strengthening the educational system and administration. They would appreciate their views. They would implement what would be decided in the meeting. They would openly proclaim that this is the excellence of the educators of Falāh-Dārayn that they always assist us. They send the teachers to far areas to spread Dīn and reform society. They run campaigns to keep the masses linked to the ‘Ulamā. They consider the pure relationship between students and teachers. They do not differentiate on

the impermissibility of spying, that it be regarded permissible in Madrasah. They emphasise that an impermissible thing would not become permissible by it being a means to goodness. It would not be permissible to steal money to help someone. They are open-minded and advise for the same that in whichever corner of the world you find the knowledge of Dīn, acquire it, Falāh-Dārayn is not specific for it. The condition is that you should have love for the Akābirīn, fear Allāh سُبْحَانَهُ وَتَعَالَىٰ and understand who you are.

“You could gladly study at colleges, play in parks

It would be permissible to fly in the dust and swing in the air

However, remember the words of a weak servant

Do not forget Allāh (سُبْحَانَهُ وَتَعَالَىٰ) and you reality”

(Akbar Allāhabādī)

Therefore, they encourage the students to enrol at other Mādāris and Jāmi’āt to acquire knowleddge of Dīn and develop proficiency. They arouse (the students) and support them in making them familiar with global personalities and institutes. They give preference to humility over making their outstanding glory apparent. To link their students to the Majālis of other expert Akābir and advising them to

benefit from them is an example of their humility. It is apparent that the person who always emphasises that you should not deviate even a little from the doctrine of the ‘Ulamā of Deoband, how cautious and discerning he would be? It was never the doctrine of our Hadhrat Maulānā to take Jadīd Manāfi’ (the beneficial new) and forsake Qadīm Sālih (the good old). It was Hadhrat Maulānā’s distinctive trait that he would consider the dignity of a person when admonishing him and would not bring about a difference in the respect and old treatment (that he showed to someone). There remains a link of teaching and learning between the students and teachers, for which sometimes the administrator is informed about the deficiency in academic progress. In such situations, it was Hadhrat Maulānā’s mastery to gain control over the condition in a moderate and liked manner. I would mention briefly an incident (in this regard). The students of the third year studied Sharh-Tahdhīb and Usūlush-Shāshī under the same teacher. The students were found to be weak in Usūlush-Shāshī. When the administration found out, then Hadhrat Maulānā called for the teacher with great respect. The teacher was also nurtured by Hadhrat Maulānā. The teacher did not say much to explain (his innocence). He (only) said; “I have taught both books to the best of my ability. You should find out from the students where the weakness has crept in from.” In such situations, Hadhrat Maulānā proofs that he is a magnanimous person. Hence, it happened so. The friction

between the administration and educators or between the students and the teachers and administration changed into a pleasant environment due to this lofty character. It became an example from where others would receive courage. The status of knowledge and the 'Ulāmā would become lofty, and Dīn would become exalted.

"The objective of my life is to exalt Your Dīn

For this reason I am a Muslim, a performer of Salāh"

Consistency and Continous Effort

It is mentioned in a Hadīth Sharīf:

"خير العمل ما ديم وإن قل"

("The best of actions is the one for which there is consistency even if it be small.")

The greatest achievement of Hadhrat Maulānā, which should be referred to as a miracle, is that he would bring to completion whatever work he would begin. He did not move back after placing his foot in any field. He continued deligently in the direction he faced his life towards and he was a representation of the Hadīth on consistency.

He spent twenty-seven years of his era of administration diligently with this spirit, courage, reliance, emotion of sympathy, lofty character, Taqwā, humility and love for the

pious predecessors. To bring this miracle to the fore, Allāh سُبْحَانَهُ وَتَعَالَىٰ granted him an intelligent advisor and 'Alim-Rabbānī; Hadhrat Maulānā Sayyid Dhulfiqār Sāhib Qasmī رَحِمَهُ ٱللَّٰهُ. Today many people are benefitting from Hadhrat Maulānā, and the shining suns and moons are taking people out from the destruction of both worlds to the success of both worlds, through the lustre of their knowledge and actions.

Mufakkir-Millat, The Second ‘Ali Miyā Hadhrat Maulānā ‘Abdullāh Kāpodrawī Sāhib,

The former Ra’īs of Dārul-‘Ulūm Falāh-Dārayn,

Some Memories

By:

Hadhrat Muftī Ibrāhīm Ibn Sulaymān Hānslod Falāhī Sāhib

Khādim of Hadīth and Iftā at Dārul-‘Ulūm Markaz-Islāmī, Ankleshwar

بسم الله الرحمن الرحيم

I enrolled at Falāh-Dārayn in 1985 CE. Hadhrat Maulānā's son-in-law, Hadhrat Maulānā Muhammed Qāsim Ingār was at the helm of the administration at that time, and Hadhrat Maulānā was on the position of Riyāsat. Perhaps Hadhrat Maulānā came to Falāh-Dārayn in 1966 CE. He was the principal of Falāh-Dārayn for more than a quarter century. During his era of administration, Hadhrat Maulānā gave his body and soul for the advancement (of Falāh-Dārayn) from all sides. This caused the sky and earth of Falāh-Dārayn to change. On the one hand magnificent buildings were being built and on the hand expert teachers of every science were made available. Such an environment of knowledge was created, that Allāh سُبْحَانَهُ وَتَعَالَىٰ only knows how many flowers of knowledge bloomed, which caused the garden of Falāh-Dārayn to become scented. Thousands of seekers of the knowledge of Nubuwwah scented their minds through the scented atmosphere of Falāh-Dārayn. In a short period, Falāh-Dārayn was envied by the (other) Madāris. This caused the students of the knowledge of Nubuwwah to make preparations to come to it.

"The bloom that has come here

All these seedlings were sown by him"

Hadhrat Maulānā's manner of Nurturing

It was Hadhrat Maulānā's practice that when a teacher could not be present in the classroom for whatever reason, then he would call the students to the office and ask them some questions, for example; the name of the book, the name of the author, the name of the publisher, in which century the author lived etc. The objective would be to make the students alert so that they do not carelessly study the book and subject, and also that they acquire knowledge related to the book and science.

Sometimes Hadhrat Maulānā would also listen to the lesson. If a student would not know the lesson or the answer to a question, then Hadhrat Maulānā would discipline him in a unique manner. The student would stand up and say in front of his classmates; "I am ignorant", and he would destroy his know it all crystal palace. This would reform him psychologically and it would become an interesting example for others to reform. If the student would be slightly hesitant in this regard, then Hadhrat Maulānā would murmur this couplet in a special manner:

"Look at the bubble of the ocean, how it raises its head

Pride is that evil thing that immediately breaks"

Explaining Tawhīd and the Power of Allāh سُبْحَانَهُ وَتَعَالَىٰ in a simple manner

Hadhrat Maulānā has special expertise in nurturing students according to their psychology, and changing their mindset. Hence, to make the power of Allāh سُبْحَانَهُ وَتَعَالَىٰ and Tawhīd firm in the minds of the students of the initial classes, there is a lesson (by the name of); "Our cow" in the book "Urdu Ki Dūsrī (authored by Maulānā Ismā'īl Khān Meerthī Sāhib رَحِمَهُ ٱللَّهُ). Many a times Hadhrat Maulānā recites these couplets (that are mentioned in this lesson), that are filled with the power of Allāhسُبْحَانَهُ وَتَعَالَىٰ, and he advises that they should be memorised. The couplets are:

"O my brother! Be grateful to your Rabb (creator)

The one who created our cow

Who could give milk, curd, buttermilk and butter if Allāh سُبْحَانَهُ وَتَعَالَىٰ does not give

What a beautiful form (Allāh سُبْحَانَهُ وَتَعَالَىٰ) has given the cow

As though it is a portrait of beauty"

Hadhrat Maulānā would also mention a few couplets mentioned in lesson twenty of this book; "Rain and the village". The couplets are:

"The thick cloud that came and poured down rain

It caused the dead sand to become alive

What occurrence took place in these two days

That the entire jungle has become green

Where there was bare land yesterday

Today there is a forest of grass there"

Tahqīq of words

One of the manners of nurturing was that Hadhrat Maulānā would make the students do Tahqīq of different words and ask them the meanings. The objective was to create a desire in the students to refer to the dictionary, so that they would learn how to write and read correctly. Hence, Hadhrat Maulānā himself asked me the the Tahqīq of the word "صُرْ" in the Āyah:

قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ

["He said, "Take four birds and tame them (making them inclined towards you)"]

I replied ; " "صُرْ" is the امر صيغة (Amr Sīghah) of صار يصير صيرا, the meaning of which is to give a call."

The book "Bostā" is part of the curriculum of the second year of Persian studies in our Madāris. These couplets of Shaykh Sa'dī are found in it:

تو ہم گردن از حکم داور مپیچ

کہ گردن نہ پیچد ز حکم تو ہیچ

ادیم زمین، سفرۂ عام اوست

چہ دشمن بریں خوان یغما چہ دوست

Hadhrat Maulānā asked me for the translation of the word "داور" in the first couplet and the word "خوان یغما" in the second couplet, and he said; "Do the Tahqīq and tell me." Hence, I referred to the dictionaries, and said; "The meaning of "داور" is Allāh سُبْحَانَهُ وَتَعَالَىٰ and the meaning of "خوان یغما" is a normal tablecloth."

Hadhrat Maulānā had equal command on Arabic, Urdu and Gujarati. Where Hadhrat Maulānā would encourage the students to gain command on Arabic and Urdu, at the same time he would focus their attention on their mother tongue, Gujaratī, so that they could easily do the work of Dīn amongst the local people. In relation to this, Hadhrat Maulānā would also deliver lectures in Gujarati at the conference of the "Sūrtī Sunnī Vahorā Muslim education society".

In the same manner, Hadhrat Maulānā has translated a number of books into Gujarati. He mentions various words and their meanings. Hence, Hadhrat Maulānā once said; "The fielder on the cricket ground is called "shetra far rakshak".

Easy Teaching

Once Hadhrat Maulānā came for a lesson of "Sharh-Tahdhīb". The lesson was on "Dalālat". The smell of Biryānī came into the class at that time. Hadhrat Maulānā immediately asked; "What type of Dalālat is it to mention the (name of the) food by smelling it?" The students said; "Dalālat-Ghayr Lafdhiyyah". Hadhrat Maulānā was delighted, and he said; "Make your lessons firm with external examples." This is also a unique manner of academic nurturing.

Hadhrat Maulānā is well informed in general knowledge, geography and maps of various countries. In a book, when mention is made of an Islāmic country, city, personality, book etc, then Hadhrat Maulānā immediately asks the students about it, for example; Once Hadhrat Maulānā asked about the author of Hidāyah, "Where did he reside?" The answer was given; "He was a resident of the valley of Marghīnān that is situated in Khurāsān." Hadhrat Maulānā immediately said; "The first ruler of the Moghul Empire, Dhahīrud-Dīn Bābar is also linked to this valley."

In the same manner, in the time of Khalīfah Hārūn Rashīd, when Imām Muhammed and Imām Kisāi رَحِمَهُمَاٱللَّهُ were buried in the place "Ray", then Hārūn Rashīd said; "Today we have buried the sun and moon of knowledge". Hadhrat Maulānā

mentioned this incident and asked; “What is the city of “Ray” called today?” The students said that they do not know. Hadhrat Maulānā then said; “It is called Tehran, which is currently the capital of present day Iran.”

In the same manner, the word "علامه ابن خلکان" (‘Allāmah Ibn-Khallikān) appears often in the books of history. Is the pronunciation of this word with a Sukūn on the Lām or a Tashdīd on the Lām? Hadhrat Maulānā said in relation to this; “"خل" is in the meaning of “empty out”. Therefore, there would be a Tashdīd on the Lām.”

Practical Nurturing and Supervision of the Students

Once a student who was also a Hāfidh of the Noble Qur’ān went to watch a film at a place called “Areth”, which was close to Tadkeshwar. He was caught Some how. Hadhrat Maulānā called him to the office and explained to him the status of a Hāfidhul-Qur’ān by mentioning that; “The one on whose screen of the chest the Noble Qur’ān is engraved, how could he find it acceptable to take his chest in front of the immodest woman dancing in the film!” The student realised that Hadhrat Maulānā’s stance with regards to nurturing was to make the student aware of his position and reform him psychologically rather than beating him. The readers would find this incident interesting in this relation, that it was the practice of a Shāfi’ī student to say Āmīn audibly in

the audible Salāhs. One day he was not present for Fajr Salāh. Hadhrat Maulānā called him and cautioned him for not being present. It was the effect of this silent nurturing that the Āmīn permanently changed to a soft one.

Hadhrat Maulānā's Fervour for Arabic

Hadhrat Maulānā's command of the Arabic language could be gauged from the clear translation that he rendered of "Dīwān-Imān Shāfi'ī رَحِمَهُ ٱللَّٰهُ", "Makārimush-Shiyam",

"بدرالدين العيني و أثره فى الحديث" (Badrud-Dīn Al-'Aynī Wa Atharuhū Fī 'Ilmil-Hadīth) and the footnotes of "Risalatul-Mustarshidīn". Excellent Arabic couplets are always on Hadhrat Maulānā's tongue. It is as though he has fallen in love with "Mutanabbī". Hence, its couplets are mostly on his tongue. I have heard the following couplets many times from Hadhrat Maulānā:

"أ عز مكان في الدنى سرج سابح

و خير جليس في الزمان كتاب"

"The most honourable place in the world is a fast horse, and the best companion in every era is the book."

"و قد فارق الناس الأحبة قبلنا

و أعيا دواء الموت كل طبيب

"People before us also separated from friends, and the medication of death made every Doctor helpless."

"سبقنا إلى الدنيا فلو عاش أهلها

منعنا بها من جيئة و ذهوب"

"We came later on in the world. If all the inhabitants of the world would remain alive, then we would all be stopped from coming to the world."

In the same manner the famous couplet of the poet Farazdaq remains on Hadhrat Maulānā's tongue:

"أولٰئك اٰبائى فجئني بمثلهم

إذا جمعتنا يا جرير المجامع"

"These are my predecessors, so bring to me people like them

When the convention brings us together, O Jarīr"

In the same manner, I heard many times from Hadhrat Maulānā the couplet of the poet "Showq Dhayf" of Egypt, who was known as "Amīrush-Shu'arā:

إنما الأم بالأخلاق

فإذا ذهبت أخلاقهم ذهبوا

"In the world, nations thrive due to their character

When their character leaves then they also come to and end"

In the same manner, Hadhrat Maulānā established "An-Nādī Al-'Arabī" to create the fervour for Arabic in the students, and he had various treatises pulished from it, for example; the two treatises that would be published from Nadwah, "Al-Ba'thul-Islāmī" and "Ar-Rā'id". In the same manner, "At-Tadhāmunul-Islāmī" and other Arabic treatises would also come.

Hadhrat Maulānā had great love for Maulānā 'Ali Miyā Nadwī رَحِمَهُ ٱللَّٰهُ. I heard Hadhrat Maulānā saying many times; "He was from amongst the first class Arab writers." With great love, Hadhrat Maulānā would make mention of his books; "Riddatun Wa Lā Abā Bakra Lahā", "Madhā Khasiral-'Ālam Bi Inhitātil-Muslimīn", "Rijālul-Fikri Wad-Da'wah", the Urdu translation of what is "Tārikh-Da'wat Wa 'Adhīmat" and others.

Names of Arab Thinkers and Guides

We first heard from Hadhrat Maulānā the names of the writers; Tāhā Husayn, Muhammed Amīn, Ahmed Hasa Zayyāt, 'Allāmāh Tantāwī رَحِمَهُ ٱللَّٰهُ (the author of Jawāhirul-Qur'ān), Sayyid Qutb Shahīd (the author of Dhilālul-Qur'ān), Manfalutī, Mahmūd 'Aqqād etc. We also first heard from Hadhrat Maulānā about Gamāl Abdel Naser of Egypt, Kemal Ataturk of Turkey, Yasser Arafāt of Palestine and Hasan Al-Bannā of the Muslim Brotherhood etc. We come to know

from here regarding Hadhrat Maulānā's information about the entire world and his efforts to broaden the minds of the students.

Once Hadhrat Maulānā mentioned; "Do also read the Urdu books of Shaykh Abul-Hasan 'Ali An-Nadwī رَحِمَهُ ٱللَّٰهُ. There is Arabic in his Urdu, just as there is Persian in the Urdu of Hadhrat (Maulānā Ashraf 'Ali) Thanawī رَحِمَهُ ٱللَّٰهُ. There is an effect of the Persian Tasawwuf poems of Hāfidh Shīrāzī رَحِمَهُ ٱللَّٰهُ and Mathnawī Rūmī in it."

Acknowledgement of Hadhrat Maulānā's excellence at the Farewell Sitting

The sacrifices that Hadhrat Maulānā made to irrigate the garden of Falāh-Dārayn and the hardwork that he did for it, this indicates to his love for Falāh-Dārayn. Only Allāh سُبْحَانَهُ وَتَعَالَىٰ could grant the original reward for this, no one else could give it. However, the Rawat family, specifically Hajī Yūsuf Rāwat رَحِمَهُ ٱللَّٰهُ and Hājī Mūsā Rawat رَحِمَهُ ٱللَّٰهُ; who is the father of the current principal; Hadhrat Maulānā Khalīl Ahmed Rāwat Sāhib, and the members of the Rāwat family, they openly acknowledged Hadhrat Maulānā's services and sacrifices at the farewell sitting held on Hadhrat Maulānā's retirement from Falāh-Dārayn. This was a historic sitting of Falāh-Dārayn wherein Hadhrat Maulānā was commended for his services.

I remember until now that at the end of this sitting, Hadhrat Maulānā held my hand and told me at the outside area of the Masjid where the shoes are removed; "I have made the effort a compassionate father would make behind his children to take Falāh-Dārayn to the heights of advancement. I was thinking at that time that who am I am; a small student, and who is this commanding personality. Certainly, there would be many lessons in it, for which I could not pay attention to, due to my carelessness.

Now I have learnt the lesson from this statement that one should wish well for the students of the knowledge of Nubuwwah just as he wishes well for his children.

Unique relationship and Love for the Akābirīn

Hadhrat Maulānā makes mention of Hadhrat Shaykh Abul-Hasan 'Ali Al-Hasanī An-Nadwī رَحِمَهُ ٱللَّهُ in a very loving manner. One would perceive that his love is running through the body of Hadhrat Maulānā.

1. Hadhrat Maulānā mentioned:

   "Shaykh (Abul-Hasan 'Ali) Nadwī رَحِمَهُ ٱللَّهُ would mention regarding the callous attitude of the presidents of the Arab country:

   "In reality, our presidents are the suckling infants of the wet nurse of Europe."

2. Once I heard Hadhrat Maulānā mention:

   "Shaykh (Abul-Hasan 'Ali) Nadwī رَحِمَهُ ٱللَّهُ writes in his book; "Dāryā-Kābul Se Daryā-Yarmūk Tak", that the lamp of Islām would never go down by the mountain of Sulaymān. It would remain glowing. (This mountain of Sulaymān is in Afghanistan. Indication is being made to the Dīnī sense of honour and firmness of Dīn in the people of Afghanistan. They would risk their lives to support Islām, as we see today.)

3. Hadhrat Maulānā mentioned:

   "I have seen with my own eyes in Deoband that once Hadhrat (Maulānā Husyan Ahmed) Madanī رَحِمَهُ ٱللَّهُ left for the Masjid. We were also behind him. Someone opened an unmbrella (for him) due to the heat, Hadhrat Madanī رَحِمَهُ ٱللَّهُ (stopped walking and) stood. He asked; "O my brother! Why have you opened the umbrella for me?" It was mentioned to him; "Hadhrat, it is very hot." Hadhrat Madanī رَحِمَهُ ٱللَّهُ replied; "Are the people walking with me not feeling hot? Bring umbrellas for everyone of them, then I would walk ahead."

   Hadhrat Maulānā wanted to indicate towards the selflessness and excellent treatment the Akābirīn showed to juniors. Hadhrat Maulānā would also mention incidents of the other Akābirīn so that the

students would become linked to the Akābirīn and follow them.

Valuable advices of Hadhrat Maulānā

Every year Hadhrat Maulānā would offer advices to those students who would graduate. Our customary graduation was in 1995 CE. Hadhrat Maulānā was no longer permanently residing in Falāh-Dārayn. However, he would occasionally come. I would mention some of the advices that are in my mind:

1. When you receive the opportunity to do service at any Madrasah or Dārul-'Ulūm, then first blend into the environment. Then, gradually bring about change. Do not go there and immediately say; "It is like this and that in Falāh-Dārayn." Otherwise instead of reformation there would be trouble.

2. When you have to leave a Madrasah for personal reasons, then leave quietly. Do not harm the institute. Hadhrat Maulānā would mention this point of Hadhrat Maulānā 'Ali Miyā Nadwī Sāhib رَحِمَهُ ٱللَّٰهُ that; "Institutes gradually come about", and Hadhrat Maulānā himself said; "Intentions are made through institutes, and institutes are made from intentions."

3. Do not keep chickens. There would be a dispute if it would make droppings in someone's courtyard. This would taint the dignity of the 'Ulamā.

4. Once I went to Kapodra to visit (Hadhrat Maulānā). Hadhrat Maulānā mentioned; "Hadhrat Maulānā Muftī Mahmūd Hasan Gangohī رَحِمَهُ ٱللَّٰهُ came to Falāh-Dārayn. I mentioned to him some of the problems. Hadhrat Muftī Sāhib replied; "We have to work patiently in these adverse conditions. We can not become dispirited." Then Muftī Sāhib breathed a sigh and said; "Maulwī Sāhib! Our Akābirīn built these institutes after making great sacrifices. Has it been decreed in our lot to destroy them?"

5. Hadhrat Maulānā mentioned:

   "It is imperative for the 'Ulamā to make vast Mutāla'ah, and keep an eye on the environment and means of spreading (Islām)."

Motivation

After reading Hadhrat Maulānā's advices and seeing his active life, we should make an effort to prepare ourselves. We should make high aspirations the objective of our lives and benefit the creation.

Whatever I found in Hadhrat Maulānā's all-round personality, the effort to put it to pen has remained incomplete; otherwise, where am I and where is Hadhrat Maulānā!

In the end, I make Du'ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ grant Hadhrat Maulānā complete, speedy and eternal cure, and keep Hadhrat Maulānā's shadow on us for a long time with safety, and grant us all the divine guidance to move forward on his path, and always keep Falāh-Dārayn lush and green, and continue to allow for people to benefit from it, thereby making it a treasure of the Ākhirah for the Rawat family and Hadhrat Maulānā. Āmīn!

A Few Final Glimpses of the Era of Riyāsat

By:

Hadhrat Maulānā Muhammed Idrīs Patel Varethī Falāhī

Founder and Principal of Idārah Faydh-Dārayn, Varethi

I enrolled at Falāh-Dārayn in the Urdu class in the middle of 1983 CE in the month of Shawwāl. The principal; Hadhrat Maulānā ‘Abdullāh (Kāpodrawī) Sāhib was out of the country at that time. Before this, when it was my final year of Hifdh at Dārul-‘Ulūm Rampura, once I went to Falāh-Dārayn to meet my companion of the Hifdh class; Muhtaram Maulānā ‘Abdur-Rashīd Jībhāi Sāhib, who had completed Hifdh a year earlier and was in the Urdu class at Falāh-Dārayn. The two of us were seated downstairs when suddenly Hadhrat Maulānā ‘Abdullāh (Kāpodrawī) Sāhib was coming down stairs. All the students dispersed when they saw him. I remained there with Maulānā ‘Abdur-Rashīd Jībhāi. I shook hands with Hadhrat Maulānā. Hadhrat Maulānā asked; “Where do you study? What do you study?” He expressed happiness at my answer.

In short, this was the first time I met Hadhrat Maulānā. I mentioned to Maulānā ‘Abdur-Rashīd on that occasion; “The manner of conversation of your principal and our principal of Dārul-‘Ulūm Rampura; Janāb ‘Abdul-Qādir Mīr Sāhib is the same.”

When it was my first year at Falāh-Dārayn, Hadhrat Maulānā returned before the Īdul-Adhā holidays from his journey. Hadhrat Maulānā delivered a lecture to the teachers and students. This was the last day (before holidays) and it was the first day since Hadhrat Maulānā’s return.

Thereafter, Hadhrat Maulānā remained at the helm of the administration for approximately two years. Then Hadhrat Maulānā Qāsim Ingar Sāhib came. Hadhrat Maulānā took the position of Ra'īsul-Jāmi'ah when Hadhrat Maulānā Qāsim Ingār Sāhib was appointed as principal. Hadhrat Maulānā remained in Tadkeshwar until 1409 CE, corresponding to 1990 A.H.

I had seen Hadhrat Maulānā's final two years of administration, which were my first two years of studies. Then Hadhrat Maulānā Qāsim Ingār Sāhib came when I was in the second year of Persian studies. His period of administration lasted until I completed the fourth year of Arabic studies. When (Hadhrat Maulānā Qāsim Ingār Sāhib) took up residence in Canada, then Hadhrat Maulānā took care of the administration temporarily for a few months. Then Hadhrat Maulānā Iqbāl Dewlawī Sāhib was handed the administration.

In these years, specifically from my first year of Arabic studies, the life of Hadhrat Maulānā that I saw, I would present a few moments of it.

Most of Hadhrat Maulānā's time from Tahajjud to 'Ishā would pass in the precinct of the Madrasah. Hadhrat Maulānā would come before Fajr and recite the Noble Qur'ān. There were a few students who had this noble habit, specifically Maulānā Fārūq Bāghiyah Sāhib would

punctually recite the Noble Qur'ān at the time of Tahjjud. Then a little before Adhān or at the time of Adhān, Hadhrat Maulānā would go to the boarding to wake up the students. The boarding would be empty in a moment, once the students would hear the sound of the stick, and all the students would start preparing for Salāh. Then after the Fajr Salāh, Hadhrat Maulānā would supervise the students when they would recite Sūrah Yāsīn. A student would be told to make Du'ā on the completion of Yāsīn Sharīf. A collection of the Masnūn Du'ās that are read in the morning was prepared. The Du'ās had to be read after the completion of Yāsīn Sharīf. The students had to memorise them. I remember these Du'ās upto this day, and Alhamdulillāh I recite them daily.

After completing Yāsīn Sharīf, the students would go for tea. Hadhrat Maulānā would also sometimes come there. Then Hadhrat Maulānā would leave for home, and he would be present (again) in the Madrasah before time. When a teacher would be absent or late, then Hadhrat Maulānā would sit in his class. He would listen to the lesson of the students or teach ahead. Other than the subject matter of the book, Hadhrat Maulānā would make mention of the Noble Qur'ān, Hadīth, literature, politics and other academic subjects. Specifically, Hadhrat Maulānā had great interest in Arabic literature. When an Arabic word would appear in a book, then Hadhrat Maulānā would mention where this

word and its Mushtaqqāt appear in the Noble Qur'ān. He would ask the students to search for its synonym in the Ahādīth. He would turn their attention towards the meaning of this word into their languages. He would lay emphasisis on adopting a simple lifestyle. His special statement in relation to this was; "The Topī on my head is worth two rupees." Hadhrat Maulānā would offer two important advices; (to have) deep knowledge and to adopt simplicity. He would repeatedly make good mention of the hardworking teachers in front of the students, so that the value of these teachers enter the heart and maximum benefit is taken from them.

On the death of a teaher or important personality or at his arrival to the Jāmi'ah, Hahdhrat Maulānā would mention such effective points at the Taziyatī or Istiqbāliyyah (welcome) programme that it would create a desire in the students to change their lives and mould it according to the Sunnah and Sharī'ah.

Due to having special attachment with Arabic literature, Hadhrat Maulānā would sometimes come to the Arabic association; "An-Nādī Al-'Arabī". When we were in the first year, a sitting of "An-Nādī Al-'Arabī" was convened upstairs in the library. Hadhrat Maulānā Ra'īsul-Jāmi'ah (Maulānā 'Abdullāh Kāpodrawī Sāhib) and Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّهُ were invited to the sitting, as chair (of the sitting) and special guest. Two to three

students from our class had to deliver Arabic lectures. They delivered their lecturres in an effective manner. Hadhrat Maulānā gave them a lot of encouragement in this Jalsah. He said; “The very young students of the first year of Arabic studies have presented Arabic speeches in such a beautiful manner.”

Due to the accepted importance and need for English, and it being an international language, there were two English classes in Falāh-Dārayn. Master Shaykh and Master Husayn would teach excellent English. Whatever English we learnt at that time, we valued it after we graduated, when we saw the benefits with our own eyes.

Hadhrat Maulānā would pay special attention to cleanliness in the Madrasah. In those days, Falāh-Dārayn was famous for its cleanliness in its pathways right upto the lavatories. Hadhrat Maulānā informed me one or two years ago that an Arab guest (once) came. He needed to relieve himself. He was guided to the lavatory of the guesthouse. He adamantly said; “No! I would want to go to the general lavatories that are for the students.” The guest went there to relieve himself, and he expressed great happiness at seeing the cleanliness there. His objective was to see the lavatories of the students.

Due to cleanliness being part of Hadhrat Maulānā’s nature, he had a garden made in Falāh-Dārayn. When Hadhrat

Maulānā 'Ali Miyā Sāhib came, he said; "Two gardens on the right and left". Then, Hadhrat Maulānā mentioned this statement to us a number of times.

Hadhrat Maulānā has travelled to a number of big countries. Some trips were only to visit the libraries. Hadhrat Maulānā also went to Baghdad; the capital of Iraq. He visited the important libraries there.

Recently I went to Barbados. On the final day, I was informed that Hadhrat Maulānā came to Barbados and visited the library of the university there. I also developed the desire to see it on hearing this. However, I could to go due to time constraints.

Recognising men and preparing men, these are two special qualities of Hadhrat Maulānā, to which approximately everyone concedes. During Hadhrat Maulānā's era of administration, there was a team of capable teachers in Falāh-Dārayn, whom all the graduates of that era are remember. For example; Muftī Ahmed Bemāt Sāhib, Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib, Hadhrat Maulānā Sayyid Abrār Ahmed Sāhib, Hadhrat Maulānā Sher 'Ali Sāhib, Hadhrat Maulānā Ya'qūb Gorā Sāhib and Hadhrat Qārī Anīs Ahmed Sāhib. These great teachers have left this world. May Allāh سُبْحَانَهُ وَتَعَالَىٰ envelope them with His mercy and enter them into the vastness of His Jannāh, (Āmīn). Hadhrat Maulānā undertook a long journey to bring Hadhrat Qārī

Anīs Ahmed Sāhib. Seldom has anyone seen a personality like Hadhrat Maulānā Sher 'Ali Sāhib. His sacrifices for knowledge, being alone far away from home and his dervish life, seldom Gujarat would have seen such a teacher.

In the same manner, Hadhrat Maulānā would raise the spirits of the intelligent students and give them special attention. He would advise them to study new beneficial books. He would stress that they should value their teachers and (their) time. Once, myself and two other students from my class were not present for Fajr Salāh on Friday, as we went home. The next day, there was a free period due to a teacher being absent. Hadhrat Maulānā called the entire class to the office. Hadhrat Maulānā said during the lesson; "Yesterday I was walking in the Masjid after Fajr. I started thinking that I don't see the butter of Falāh-Dārayn." All the students laughed when they heard this.

A number of important personalities came to Falāh-Dārayn during the ten years I spent studying there. Hadhrat Maulānā Ghulām Habīb Naqshbandī Sāhib came for the annual Jalsah when I was in the first year of Urdu studies. A teacher saw a dream in the night that Hadhrat Abū-Bakr رَضِيَ اللَّهُ عَنْهُ is present in the Jalsah today. Hadhrat Maulānā interpreted the dream as (the personality of) Maulānā Ghulām Hābīb Sāhib. A number of other important personalities and guests would also arrive. This was the result of the effort and sacrifice of Hadhrat Maulānā.

Once a few guests arrived at the office. Hadhrat Maulānā sent me and another student to bring tea. The cup dropped from the hands of my companion. This caused the tea to spread in the office. Hadhrat Maulānā addressed his guests and said; "This happened by mistake. I do not scold students on such occasions. It is not his fault."

Many a times, on relevant occasions, Hadhrat Maulānā makes mention of the book of Hadhrat Maulānā 'Ali Miyā (Nadwī) Sāhib; "Riddatun Walā Abā-Bakrā Lahā". He repeatedly mentions the statement of Hadhrat Abū-Bakr رَضِيَ ٱللَّهُ عَنْهُ;

"أينقص الدين و أنا حي"

(would Dīn decline whilst I am alive?), and create a Dīnī sense of honour (in the listener).

Supervision of Idārah Faydh-Dārayn

Our organization by the name of "Idārah Faydh-Dārayn", Varethi was founded in the end of 2005 CE with the intention of doing academic, writing and various community services. In 2010 CE, Hadhrat Maulānā was requested to supervise it and become a member of it. Hadhrat Maulānā gladly accepted. Thereafter, on a number of occasions we presented ourselves in front of Hadhrat Maulānā to take counsel for the organisation. It was decides three years ago

that a building would be erected for the organisation. Hadhrat Maulānā came to lay the foundation. Hadhrat Maulānā ordered that the department of "Takhassus Fit-Tafsīr" be commenced when the building was completed. It was announced at the opening ceremony that the department of "Takhassus Fit-Tafsīr" would commence, by executing the command of Hadhrat Maulānā Muhammed Qamruz-Zamān Allāhābādī and Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib. Alhamdulillāh this is the second year for the department of "Takhassus Fit-Tafsīr". May Allāh سُبْحَانَهُ وَتَعَالَى keep it perpetual. Āmīn!

The supervisors of our institute are Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib and Hadhrat Maulānā Muhammed Qmruz-Zamā Sāhib. May Allāh سُبْحَانَهُ وَتَعَالَى keep Hadhrat Maulānā's shadow on us for a long time and grant him great reward in both worlds. Āmīn!

Hadhrat Mufakkir-Millat

A Triumphant Administrator and Nurturer

By:

Hadhrat Maulānā Yūsuf Bharkodrawī Falāhī Sāhib

Ustādh of Hadīth at Dārul-'Ulūm Markaz-Islāmī, Ankleshwar

بسم الله الرحمن الرحيم

Alhamdulillah! I enroled at Dārul-'Ulūm Falāh-Dārayn in the first year of Arabic studies in 1973 CE. I studied the first and second year of Persian studies at Jāmi'ah Islāmiyyah Ta'līmud-Dīn, Dabhel. When we looked at Falāh-Dārayn, we found it to be a piece of Jannah. In a small area, Hadhrat Maulānā 'Abdullāh (Kāpodrawī) Sāhib together with the caretaker of the Madrasah; Hājī Mūsā Rawat Sāhib, built all the necessary classrooms, for which I saw that these two elders would consult for three to four hours. The two elders were so engrossed in the advancement of the Madrasah that they would personally come to the Dārul-'Ulūm before the Adhān of Fajr and wake up the students. the students would spontaneously wake up for Salāh on hearing their voices. Hadhrat Maulānā would walk around the Masjid after performing Salāh. He was so sharp sighted that in one glance he would come to know that so and so student was not present for Salāh. This would cause great fear in the students and they would be present for Salāh. Then, Hadhrat Maulānā would come to the office before the bell would ring. Hadhrat Maulānā would go to the dinig hall where he would see to the meals of the students when Madrasah would complete in the afternoon. Then, Hadhrat Maulānā would leave for home. Then, Hadhrat Maulānā would come for the Dhuhr Salāh and remain in the Madrasah. Hadhrat Maulānā would see to the meals of the

students after ‘Asr, and then he proceed home. This was not a one day practice; in fact, we saw this from the day we took admission right until we graduated. Hadhrat Maulānā sacrificed so much of his time for the advancement of the Madrasah that he could not adequately be concerned about his own children. A special point was that the students would make Du’ā for the teacher not to be absent. This was because it was the practice of Hadhrat Maulānā that when a notice of leave would come from any teacher, then he would immediately call that class to the office. Hadhrat Maulānā would listen to the lesson of the previous day, and he would first listen to the mischievous students. If the student would not know his work, then Hadhrat Maulānā would admonish him in such a sweet manner that the student would become overwhelmed with shame in front of all the students. He would come to know of his reality and status, and he would automatically stop his mischief. This method of Hadhrat Maulānā would cause fear in the students, and the teachers would remain awe-stricken, because Allāh سُبْحَانَهُ وَتَعَالَى had granted Hadhrat Maulānā expertise in every field.

Hadhrat Maulānā would deal with every person according to his temperament, be it a teacher or student. Allāh سُبْحَانَهُ وَتَعَالَى placed such awe for Hadhrat Maulānā in the heart of every person that the students would behave even without receiving a beating. Hadhrat Maulānā would immediately stop the one whose pants would be below his

ankles. It was Hadhrat Maulānā's ideology that capable teachers should be brought to the Madrasah. Hadhrat Maulānā brought together excellent teachers during his era of administration on this basis. Hadhrat Maulānā undertook a month long journey for the science of Qirā'āt, and brought Qārī Anīs Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ to Tadkeshwar. Qārī Sāhib رَحِمَهُ ٱللَّٰهُ had a very delicate temperament. However, Hadhrat Maulānā endured all this to revive one science. Alhamdulillāh, today the science of Tajwīd is progressing by favour of this.

Hadhrat Maulānā faced many ups and downs for the advancement of the institute. Many a times Hadhrat Maulānā would advise us that; "Allāh سُبْحَانَهُ وَتَعَالَىٰ has kept the sustenance of the 'Ulamā in this world according to how much is needed, whether it be in this country or oversees,." Since my graduation in 1981 CE, for the ten years that I taught at Dārul-'Ulūm Hidāyatul-Islām, Alipor, and now I am serving at Dārul-'Ulūm Markaz-Islāmī for twenty-four years, and I had many opportunities to visit Europe and Africa, (after all this) now I have understood this statement of Hadhrat Maulānā that certainly Allāh سُبْحَانَهُ وَتَعَالَىٰ has kept everything in the Ākhirah for the 'Ulamā. This is because even if they receive a little more in other countries; however, in relation to those countries the income is the same as in this country. Hadhrat Maulānā's objective was that you should acquire knowledge for the pleasure of Allāh

سُبۡحَانَهُۥوَتَعَالَىٰ, not to acquire the world. Hahdrat Maulānā would never waste time. He would always be busy studying books.

Hahdrat Maulānā also had unique information about the world. Hadhrat Maulānā was a walking library. We have seen that despite having so much capability, when anyone would come to ask a Mas'alah, then Hahdrat Maulānā would send him immediately to Hadhrat Muftī Ahmed Bemat Sāhib رَحِمَهُ ٱللَّهُ, and Hadhrat would advise him; "It is the work of a Muftī to issue Fatwā. Therefore, when Muftī Sāhib is available, then you should go to him." After being enrolled at (Falāh-Dārayn) for one to two years, I had the opportunity to serve Hadhrat Maulānā and take care of the work at home. This was good fortune for me. I had great desire to serve my teachers from my childhood. Even when I was studying Persian studies in Dabhel, I would wash the cloths of two teachers; four pairs in a week, and take it to their homes. Allāh سُبۡحَانَهُۥوَتَعَالَىٰ kept the desire in me even when I came to Falāh-Dārayn. Therefore, I had the opportunity to serve Hadhrat Maulānā and the other teachers, for example; Maulānā Syyid Abrār Ahmed Sāhib, Hadhrat Muftī Ahmed Bemat Sāhib رَحِمَهُ ٱللَّهُ and Qārī 'Abbās Sāhib رَحِمَهُ ٱللَّهُ. I saw the simplicity in Hadhrat Maulānā's house whilst serving him. Hadhrat Maulānā and his family would keep us; the attendants, in mind to such an extent that when something new would be prepared, then they would call us. From the beginning, Hadhrat Maulānā had so much love for books

that there was a small library in his house. It was my responsibility to clean all the books every month. The bedsteads were also simple. It was my responsibility to pull them every month. Hadhrat Maulānā would be troubled at seeing dirt. Hadhrat Maulānā would make an announcement after every two to three Fridays that he would come check the boarding. Hence, the students would get busy cleaninig their rooms from the mornings on Friday. The students could not place back in the rooms the belongings that they took out until Hadhrat Maulānā would not arrive. If Hadhrat Maulānā would find a web anywhere whilst checking, then he would make them clean the room again.

There are many other points to write. However, I would suffice on this for now. I make Du'ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ grant Hadhrat Maulānā blessing and safety in his life, and protect him from all types of difficulty.

آمين يا رب العالمين!

The Eyes are not Lightning, The Face is not the Sun

By:

Hadhrat Maulānā Iftikhār Ahmed Qāsmī Bastawī

Ustādh at Jāmi'āh Islāmiyyah Ishā'atul-'Ulūm, Akkalkuwa

Allāh سُبۡحَانَهُۥوَتَعَالَىٰ has created humans and Jinnāt to worship Him, and He sent the Ambiyā عَلَيۡهِمُ ٱلسَّلَامُ to teach them how to worship. Hadhrat Muhammed صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ came right in the end. He taught all the angles of worship. He presented the Noble Qur'ān and Sunnah as a commentary of 'Ibādah-Haqīqī and Majāzī.

The Sahābāh رَضِيَ ٱللَّهُ عَنۡهُمۡ absorbed within themselves the commentary of 'Ibādah (worship). They presented it to the Tābi'īn. They presented it to their students. Then the Fuqahā, Muhaddithīn, Mufassirīn and Awliyā irrigated this objective of life in their respective eras. In the recent past, the family of Shāh Waliyyullāh Muhaddith Dehlawī رَحِمَهُ ٱللَّهُ presented Hadhrat Shāh 'Abdul-'Azīz Dehlawī رَحِمَهُ ٱللَّهُ, Hadhrat Shāh Muhammed Ishāq Dehlawī رَحِمَهُ ٱللَّهُ, Hadhrat Shāh 'Abdul-Qādir Dehlawī رَحِمَهُ ٱللَّهُ, Hadhrat Shāh Rafī'ud-Dīn Dehlawī رَحِمَهُ ٱللَّهُ, Hadhrat Shāh Ismā'īl Shahīd رَحِمَهُ ٱللَّهُ, and other Muhaddithīn and Fuqahā, as an embodiment of the 'Ibādah of Allāh سُبۡحَانَهُۥوَتَعَالَىٰ.

Later on, for the commentary of this very objective of life, Imām Muhammed Qāsim Nānotwī رَحِمَهُ ٱللَّهُ, Imām Rashīd Ahmed Gangohī رَحِمَهُ ٱللَّهُ, Hadhrat Shaykhul-Hind Maulānā Mahmūd Hasan Deobandī رَحِمَهُ ٱللَّهُ, Hadhrat Maulānā Muhammed Ya'qūb Nānotwī رَحِمَهُ ٱللَّهُ, Hakīmul-Ummah Maulānā Ashraf 'Ali Thanawī رَحِمَهُ ٱللَّهُ, Shaykhul-Islām Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ, Hakīmul-Islām Qārī Muhammed Tayyib Deobandī Sāhib رَحِمَهُ ٱللَّهُ and others raised

the banner of Hidāyah and ‘Ibādah in the form of establishing Dārul-‘Ulūm Deoband. Gradually the darkness of Kufr and Bid’ah began to groan in all corners of India, and the light of Tawhīd and Sunnah began to tear the darkness into pieces.

In the present conditions, a radiant individual of this blessed group is Hadhrat Maulānā ‘Abdullāh Kāpodrawī Sāhib. He travelled in 1947 CE and 1959 CE to this group of Deoband; who presented the comenatary of the foundation of Dīn; Tawhīd and Ībādah in front of the Ummah in the form of the writings of Imām Muhammed Qāsim Nānotwī رَحِمَهُ ٱللَّهُ, Imām Rashīd Ahmed Gangohī رَحِمَهُ ٱللَّهُ and Hakīmul-Ummah Maulānā Ashraf ‘Ali Thānawī رَحِمَهُ ٱللَّهُ.

When Hadhrat Maulānā travelled to Dārul-‘Ulūm Deoband, then from amongst the blessed members of this spiritual caravan; Hadhrat ‘Allāmah Fakhrud-Dīn رَحِمَهُ ٱللَّهُ, Maulānā Fakhrul-Hasan Sāhib رَحِمَهُ ٱللَّهُ, Maulānā Mi’rājul-Haq Sāhib رَحِمَهُ ٱللَّهُ, Maulānā Akhtar Husayn رَحِمَهُ ٱللَّهُ, Maulānā Fadhlur-Rahmān Deobandī رَحِمَهُ ٱللَّهُ and Maulānā Nasīrud-Dīn Khā Bulandshahrī Sāhib رَحِمَهُ ٱللَّهُ were present. The rays of the knowledge of these personalities were shining and the many fold darknesses of ignorance and Bid’āt were fading away.

Hadhrat Maulānā studied various books of Arabic literature, Ūsūl-Fiqh, Hadīth, Tafsīr, under these blessed personalities. During his student days, Hadhrat Maulānā remained

concerned about Tasawwuf and Tazkiyyah, together with the protection of Islām and acquiring Fiqhī information. From amongst the fundamental responsibilities of Nabī صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was to recite the Noble Qur'ān, teach the Noble Qur'ān and Sunnah and Tazkiyah-Nafs. Therefore, there is a great need to acquire the company of a Shaykh-Kāmil. Therefore, if the ailments of bad character, foul tongue, backbiting, carrying tales, laughter, wastage, stinginess, jealousy, greediness, love for fame, love for wealth, pride, evil desires and anger, are not treated through the blessings of the company of a Shaykh-Kāmil, then a person would be difficult to save oneself, leave alone saving someone else.

Therefore, Hadhrat Maulānā found it necessary to take Bay'ah at the hands of Hadhrat Shaykhul-Islām Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّٰهُ, for the sake of Dīn, Īmān, reformation and guidance. This is so that a person should himself first develop excellent character, sincerity, trust, fear, Taqwā, patience, gratitude, truthfulness, steadfastness, humility, love etc. When he would go in front of the people then his invitation would be more with his actions than his tongue. Therefore, a person would first have to inculcate love within himself to develop excellent character and to stay away from bad character.

"Love in itself would teach you the etiquette of love

Just pay some attention towards it slowly"

After the demise of Hadhrat Shaykhul-‘Islām (Hadhrat Maulānā Husayn Ahmed Madanī) رَحِمَهُ ٱللَّٰهُ, Hadhrat Maulānā obtained Ijāzah of Bay’āh from a number of local an foreign Mashāyikh of Tarīqah. In this manner, when Hadhrat Maulānā entered the field of practice by raising the banner of Sharī’ah and love, then people came to his door to benefit from his knowledge. Some studied Dhāhirī Sharī’ah under Hadhrat Maulānā, whilst others acquired Bātinī Sharī’ah from him.

Hadhrat Maulānā came to Jāmi’ah Ta’līmud-Dīn, Dabhel, to teach after he graduated. Hadhrat Maulānā taught there for six years at different intervals. Hadhrat Maulānā quenched the thirst of the students of the knowledge of Nubuwwah and prepared such individuals, whom the Ummah (nation) was searching for.

“The destiny of a stone could also change for the better

The condition is that it should be carved skilfully”

In his thirty-three years teaching service at Dabhel and Tadkeshwar, Hadhrat Maulānā prepared such individuals who were experts in irrigating the farm of Dīn and taking care of the country and nation. They had the right t say:

“A hundred times we have arranged the dishevelled locks of this country

These lovers would mention what we have presented to the world"

Hadhrat Maulānā taught Fiqh and Ahādīth during his teaching era. The distinctive feauture of Hadhrat Maulānā's lessons would be that every angle of the lesson would become clear and easy to understand. It was not his habit to leave out any angle. Hadhrat Maulānā would refrain from lengthy discussions and hold onto brevity. The entire lesson would be extremely easy, just as Hadhrat Maulānā's personality is easy going. Hadhrat Maulānā is a complete substantiation of this couplet:

"His eyes are not lightning

His face is not the sun

He is a human

However, no one has the power to see him"

Together with teaching Hadīth and Fiqh, Hadhrat Maulānā had great interest in Arabic literature. Hadhrat Maulānā included books of Arabic literature in the curriculum for the students to understand and speak Arabic, and develop Arab culture, civilisation and character.

Sometimes Hadhrat Maulānā would also speak to the teachers or students at other Madāris. Whenever Hadhrat Maulānā would have the opportunity to offer advice, then one of the important angles would be Arabic literature.

Hadhrat Maulānā would advise the students to adopt the character, etiquette, Sunān and habits of Hadhrat Muhammed صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, through the means of the Arabic language and literature. Hadhrat Maulānā would sometimes recite:

“Beauty is not with the clothing that adorn us

Certainly beauty is the beauty of knowledge and literature

The orphan is not the one whose father has passed on

In fact, the orphan is the one who is an orphan of knowledge and literature”

Hadhrat Maulānā would also speak about old and new Arabic literature. His emphasis would be that true Arabic literature is that one understands the Noble Qur’ān and Hadīth through it. One would be able to speak and write the Arabic language by practicing just for a few days.

Do you not look at Shaykhul-Islām Maulānā Dhafar Ahmed Thānāwī رَحِمَهُٱللَّهُ? He wrote the book I’lā-us-Sunān in twenty volumes. He mentioned the Masā’il of the Ahnāf with strong proofs from the Ahādīth. He compiled in excellent Arabic such a book that those who do not follow Taqlīd began to tremble. ‘Allāmāh Nāsirud-Dīn Al-Albānī; a defender against Taqlīd, also had the fear that this book is so great that if footnotes are not added to it, then certainly no one would be able to object to it later.

Hadhrat Maulānā would mention such incidents of the people of knowledge and Taqwā, and create a sense of urgency in the 'Ilmī and Dīnī emotions of the students, and bring about a change in the Īmānī spirit.

Sometimes Hadhrat Maulānā would encourage the students to make an effort in the field of acquiring knowledge.

After graduation, the direction of the life of a student remains some what unclear. Hadhrat Maulānā would try to make it clear and bright for them.

On the insistence of Hadhrat Maulānā Ghulām Vastanwī Sāhib; the principal of Jāmi'ah Islāmiyyah Ishā'at-'Ulūm, Akkalkuwa, Hadhrat Maulānā was selected as the third supervisor of the Jāmi'ah, on the death of the second supervisor; Maulānā 'Ali Yūsuf Kāwī رَحِمَهُ ٱللَّٰهُ. As an exceptionally successful supervisor, Hadhrat Maulānā comes annually, and at he comes on every important sitting and programme to the Jāmi'ah.

Hadhrat Maulānā's health is now deteriorating. We make Dua that Allāh سُبْحَانَهُ وَتَعَالَىٰ keep his shadow on us for a long time with safety, change his mistakes to good deeds, raise his stages in Jannah and grant him speedy recovery. Āmīn!

Today the motionless body that we see, there was a time when it would be leaping and jumping within the four walls of Falāh-Dārayn. In his twenty-seven years service at Falāh-

Dārayn, Hadhrat Maulānā prepared such geniuses of the time who are associations alone by themselves. Fisrt is the name of Maulānā Ghulām Muhammed Vastānwī Sāhib; who was trained by Hadhrat Maulānā. He acquired the knowledge of Nubuwwah from Hadhrat Maulānā. The Arabs and non-Arabs; in fact, everyone knows him equally. Muhtaram Muftī Ahmed Dewlā Sāhib, Maulānā Abrār Ahmed Dhulyawī رَحِمَهُ ٱللَّٰهُ, Maulānā Iqbāl Ahmed Falāhī Nadwī Madanī, Maulānā Yūsuf Tankārwī Sāhib, Qārī Muhammed Siddīq Falāhī, Qārī Ayyūb Ishāq, Maulānā Hasan Marchī Sāhib and many others, they were all buds in the beginning. They all blossomed into flowers through the attention of Hadhrat Maulānā. They became scented and continued to remain with fragrance. Hadhrat Maulānā watered them with the blood of his heart, and today their is a mixed feeling of joy and sorrow that:

“I am leaving after having given the blood of my heart to the buds

The atmosphere of the garden would remember me for centuries”

Truly, when this scented flower would blossom and give off fragrance whilst passing through the four walls of Falāh-Dārayn, then one would find (it to be) a pure human being (passing), who was a raging sea when it came to teaching and nurturing.

Would this wave separate from us today? Would this ocean become shallow? Would we become deprived of this mountain of knowledge? Never! This river, through the beneficence of its nurturing has set forth many streams of knowledge, practice, writing and lecturing, that are flowing with glory.

Hadhrat Maulānā has left behind an everlasting treasure of books that he authored for the Ummah. (The books are:)

1. أضواء على تاريخ الحركة العلمية و المعاهد الإسلامية فى غجرات

   (Adhwā' 'Alā Tārīkhil-Harakatil-'Ilmiyyāh Wal Mu'āhidil-Islāmiyyah Fī Gujarat Al-Hind)

   This book is in Arabic.

2. علامہ بدر الدین عینی اور علم حدیث میں ان کا نقش دوام

   ('Allāmāh Badrud-Dīn 'Aynī Awr 'Ilm-Hadīth Me Unka Naqsh-Dawām)

3. Translation of Dīwān Imām Shāfi'ī رَحِمَهُ ٱللَّهُ

4. Sadā-e-Dil

   A collection of the lectures of Hadhrat Maulānā. it has been published in three volumes

5. Afkār-Pareshā

6. Nasīhatul-Muslimīn

> This is a translation of the footnotes of Shaykh ‘Abdul-Fattāh Abū Ghuddah on Risālatul-Mustarshidīn. These (books) and other books are sufficient services of Hadhrat Maulānā.

The institute that Hadhrat Maulānā made to flourish in the twenty-seven years of his administration, it is th same institute that has produced 1195 graduates, 779 Qurrā of Hafs, 329 Qurrā of Sab’ah, 266 Qurrā of Thalāthah, 128 Qurrā of ‘Asharah Kabīr and 770, under the supervision of sixty-three teachers. In 1383 A.H, corresponding to 1964 CE, support was taken from the Taqwā of Mufakkir-Islām Hadhrat Maulānā ‘Ali Miyā Nadwī, and even today in these difficult times, Falāh-Dārayn is moving swiftly towards the stages of perpetuity.

We commend the services of Hadhrat Maulānā ‘Abdullāh Kāpodrawī Sāhib from the bottom of our hearts, and make Du’ā that Allāh سُبۡحَانَهُ وَتَعَالَىٰ grant Hadhrat Maulānā good health and safety, and may Falāh-Dārayn remain perpetual under the administration of the current principal; Hadhrat Maulānā Khalīl Ahmed Rawat Sāhib, and vice principal; Muftī Arshad Kāpodrawī Sāhib. May it remain filled with wise intellectuals.

Hadhrat Muftī Sher ‘Ali Qāsmī Afghānī Sāhib, Shaykh Ibrāhim Indorī Qāsmī, Muftī Yūsuf Tankārwī Sāhib, Maulānā Muhammed Iqbāl Falāhī Madanī and Qārī Muhammed

Siddīq Sānsrodī Sāhib have spent their entire life in this institute. These are the shining jewels of the institute that Hadhrat Maulānā irrigated, where humans are moulded into the models of gold and silver. Such humans where the string of every action of theirs is in the hands of Islām. Those, whom the correct teaching of their humanity Islām offers.

Hadhrat Maulānā in his twenty-seven years at the administration remained involved in preparing such men whom would follow the command of Allāh سُبْحَانَهُ وَتَعَالَىٰ and Sunnah of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, adopt humility and love Islāmic culture, in the same manner that the former president of India, Fakhrud-Dīn 'Ali Ahmed gave proof of lifestyle when he used the words "our culture" in the house of Hadhrat Shaykhul-Islām Maulānā Husayn Ahmed Madanī رَحِمَهُٱللَّهُ.

What happened was that the former president of India; Janāb Fakhrud-Dīn 'Ali Ahmed Sāhib wished to visit Dārul-'Ulūm Deoband. He informed the administration that he would want to visit Dārul-'Ulūm Deoband; however, he would eat meals at the house of Maulānā Sayyid As'ād Madanī رَحِمَهُٱللَّهُ. Due to this notice, the administrators were contented with regards to meals. However, there are special protocols of the president of India. Therefore, a team of officers came to the house of Maulānā Madanī رَحِمَهُٱللَّهُ for inspection. They said; "The president of India would be having meals at your home. Where would you feed the?"

Maulānā Madanī رَحِمَهُ ٱللَّٰهُ replied; "Look! I sit on the floor and eat. I would also feed him on the floor. I only have this arrangement."

The police said; "This practice is against the protocol of the president of India. He sits on a chair and eats in an elegant manner. Maulānā Madanī رَحِمَهُ ٱللَّٰهُ said; "I have only this arrangement. You should inform him. If he wishes to come, he could come, or else it is upto him."

The police returned to Delhi. They informed the former president of India,; Fakhrud-Dīn 'Ali Ahmed. He said; "In which ever way he would feed us, we would eat." The police officers came once again to Deoband to the house of Maulānā Madanī رَحِمَهُ ٱللَّٰهُ. They said; "It's fine; however, what would you feed? We would taste it." Maulānā Madanī رَحِمَهُ ٱللَّٰهُ said; "You could taste it; however, do not come in big numbers to taste the food." The officers smiled when they heard this, and returned.

The narrator of the incident; Hadhrat Muftī Sa'īd Ahmed Pālanpūrī, who is the current Shaykhul-Hadīth and Sadrul-Mudarrisīn of Dārul-'Ulūm Deoband, says; "I was also part of the teachers of Deoband at that time. The president of India; Fakhrud-Dīn 'Ali Ahmed came with his special delegation to Dārul-'Ulūm Deoband. The administration of the Dārul-'Ulūm welcomed the president. At the completion of the welcome ceremony, the president moved ahead with his

delegation toward the house of Maulānā Madanī رَحِمَهُ ٱللَّٰهُ for meals." Muftī Sa'īd (Pālanpūrī) Sāhib says; "We; the teachers were also walking with them. We came to the house of Maulānā Madanī رَحِمَهُ ٱللَّٰهُ. The president entered with his delegation through the door. The tablecloth was found to be laid on the floor in front. Food was laid out on it in a simple manner. They were ordered to sit."

The president of India, Fakhrud-Dīn 'Ali Ahmed Marhūm said; "Mr Tiwar! Come, sit. Lets eat according to our culture today......."

(Tuhfatul-Alma'ī)

These words that came out from the mouth of the president of India; "our culture" are very valuable. It was a practical explanation of the house of Maulānā Madanī رَحِمَهُ ٱللَّٰهُ, which we have forgotten today. Some people take pride in using table and chairs, whilst others begin to eat without any tablecloth.

This "our culture" is a brief compilation of the beliefs and practices of Islām. Hadhrat Maulānā would want to make every individual an embodiment of it. Hadhrat Maulānā has reached this with this grief, and he wishes that he and his associates would not have to say this couplet:

"I left the Madrasah and Khānqāh with grief

I did not acquire (a correct) life, neither love, neither recognition (of Allāh سُبْحَانَهُ وَتَعَالَىٰ), neither any foresight"

May Allāh سُبْحَانَهُ وَتَعَالَى bless Hadhrat Maulānā with good health and safety, and spread his message in the entire Ummah (nation). Āmīn!

Falāh-Dārayn and The Peiod of Administration

By:

Hadhrat Maulānā Ayyūb Jambūsarī Sāhib

A weak and naughty thirteen year old enters the precincts of Falāh-Dārayn with his father. When his emotions take the form of words, and are handed over on paper, then the following scene comes about:

The Falāh-Dārayn that could never surpass the other institutes of its country from its inception to appearance, and never did it ever think of it, neither did it find it necessary to think about it, it made a judgement that colouring the wall with velvet paint and presenting a pleasant scene with carved decorations is equal to attractiveness, the apparent is a reflection of mortality.

Instead of spending all its energy on the dwelling, it spent it adorning the dweller. All its accolades go to the personality whom the Islāmic world recognises as the second 'Ali Miyā; Mufakkir-Gujarāt, Ra'īsul-Jāmi'ah Falāh-Dārayn, Maulānā 'Abdullāh Surtī (Kāpodrawī) Sāhib. It is the result of the foresight of Hadhrat Maulānā that Falāh-Dārayn's name denotes its reality until now. Inshā-Allāh, it would remain like this until Qiyāmah.

On the one hand, the patron of Falāh-Dārayn would guide us towards success, and a flower from the flowers of Falāh-Daryan by the name of Abrār would unravel fine points of Tafsīr and Hadīth, and teach the students the art of diving into the shoreless ocean of knowledge, whilst on the other hand Dhulfiqār would cut through the transient philosophy

of the transient life, and teach the skill of decorating on the head the crown of eternal life. Sher ‘Ali would sow the seed of inheriting the values of the pious predecessors. Ahmed Bemat, who was known to be the king of subsidiary Fiqhī Masā’il, would teach the skill of killing irreligiousness, whilst Ahmed Madhāhiri; the one who would fulfil the right of the lesson of Hadīth, would teach the method of laying academic prestige. The one whose rank was recognised; Anīs would teach the lesson of being drenched in the love of the Noble Qur’ān and the person of the Qur’ān. The experienced teacher, Ismā’īl who was a representation of simplicity, would give the lesson of reaching high heights. Yā’qūb Gorā, the worthy son of Shamsud-Dīn Basā, would disclose the secret of making Taqwā a shield in the thorny valley of the world. The dignified Ayyūb Itālwī would be stringing academic pearls in a thread in a fine manner, whilst Abū-Bakr Desāi; the one who had a rank in Tadkeshwar, would explain the value of dignity and seriousness. The one who showed more than maternal affection, ‘Ārif Mehtar would advise on the etiquette of everything, whilst ‘Abbās and Sālih would explain the value of “recite the Noble Qur’ān in the tone of the Arabs” in the gathering of the Noble Qur’ān. The full of vigour Master Pathān would be solving the complexities of science and geography, Master Shaykh, the lover of tip-top, would highlight the importance of a new language in the new world, whilst ‘Abdur-Rashīd; a diamond that was polished by him, would indicate towards the

pricelessness of selflessness. Iqbāl, the one who was known to be the ornament of the head, would be busy (teaching to) keep safe the sweet words of the flower garden. The beautiful interpretation of the dream of Falāh-Dārayn; Yūsuf was fulfilling the right of being a proclaimer of find direction in life, whilst Bashīr Khān; the one who had made rare words part of himself, was an example of a pure hearted person. The one who was known as a priceless jewel; Siddīq would fulfil the right of closeness. Qāsim Desāi; the one who had the compassion of a father would teach the careless ones lessons of wisdom, whilst Abū-Bakr Mosālī; the worthy son of Falāh-Dārayn had become an heir of all these personalities and he was fulfilling the right of inheritance.

The sincerity of Musā and Yūsuf, who irrigated Falāh-Dārayn with their blood and sweat, is making a loud proclamation of the worthlessness of the world.

All this was happening and being done because the gardener of the garden of Falāh-Dārayn gave up everything for the gardening of Falāh-Dārayn. He was not for himself, neither were his people his; in fact, for him everything was Falāh-Dārayn. Therefore, when Falāh-Dārayn became a bouquet and began to spread its scent and elegance in the atmosphere, then involuntarily the mind said:

"Unique from all, outstanding from all

The gardener of this graden, 'Abdullāh"

May there be peace on those pure souls and Falāhī sons who whilst being custodians of the Falāhī values, kept making efforts to take it to the heights of advancement.

“There is colour of stability and perpetuity in this engraving

Which was completed by a pious man”

In the end, the vow of the people of Falāh-Dārayn is the historic statement of Tāriq Ibn Ziyād, when he said to the loyalist of Islām when he sat foot on the land of Andalus. This statement is understood to be the priceless statement of the age of Islāmic history:

“O People! Where is the place of refuge? The ocean is behind you and the enemy is in front of you. There is nothing for you except truthfulness and patience.”

The Unique Gardener of the Garden of Falāh-Dārayn

By:

Hadhrat Maulānā Muhammed Rafīq Falāhī Varethī Sāhib

Teacher at Madrasah Rawnaqul-Islām, Varethi

بسم الله الرحمن الرحيم

The administration of an institute is responsible for its academic, nurturing and building advancements. Allāh سُبْحَانَهُ وَتَعَالَىٰ selects such thinkers and men of understanding to execute these administerial responsibilities, from whom not only a special group (of people) would benefit; in fact, the entire humanity would benefit. The students of the knowledge of Nubuwwah quench their academic thirst (through them), and become a means of guidance for mankind. They proof to be a lighthouse for humanity; that is thirsty for guidance and light. Every word of their writing and speech causes the blackness of the heart to fade and wash away, and the rust of the heart is removed. However, very few good influenced people are found for this position. Centuries pass before Allāh سُبْحَانَهُ وَتَعَالَىٰ creates such individuals.

From amongst the senior principals of these Madāris, the fomer principal of Dārul-'Ulūm Falāh-Dārayn; Hadhrat Maulānā 'Abdullāh Kāpodrawī Sāhib is also worth mentioning. The radiant era of Hadhrat Maulnā's administration is worth writing in gold. Alhamdulillāh, I had seen Hadhrat Maulānā's administration for many years. I enroled at Falāh-Dārayn in 1972-1973 CE. I completed Hifdh, Tajwīd and the Dars-Nidhāmī in 1984 CE.

It was as though every step of Hadhrat Maulānā was soldierly and his sight was spiritual. Hadhrat Maulānā brought the building, academic and nurturing departments to high standards through his mental power. Specifically, in the field of teaching, Hadhrat Maulānā gathered expert teachers. When I enrolled, there was only one Qārī Sāhib who would teach (the Riwāyah) of Hafs. Later, through persistent effort, Hadhrat Maulānā undertook a long journey and brought an unknown expert teacher of (Qirā'āt) Thalātha and 'Asharah; Hadhrat Maulānā Qārī Anīs Ahmed Khān Faydhābādī Sāhib رَحِمَهُ ٱللَّٰهُ from an unknown corner. The science of Tajwīd became popular through him, the science that the people know of.

Besides him, there was Hāfidh Muhammed Chohān Sāhib who was an expert and concerned teacher in the department of Hifdh. Hundreds of solid Huffādh completed at his hand, whom are spread out in the entire world. Besides him, there were many other teachers of every field. Hadhrat Maulānā Sayyid Abrār Ahmed Sāhib, Hadhrat Maulānā Sher 'Ali Sāhib, Maulānā Muftī Ahmed Bemat Sāhib, Hadhrat Maulānā Ya'qūb Gora Sāhib, Maulānā Hājī Ya'qūb Desai Sāhib, Hadhrat Maulānā Abū-Bakr Sāhib, Qādir Miyā Sāhib etc are worth mentioning. Everyone of them had proficiency in his field. The founder of the garden of Falāh-Dārayn; Hadhrat Maulānā was the one who had gathered these colourful roses. Through the blessings of these

teachers, even an unintelligent student who would sit in front of them would not be deprived.

Other than this, for the nurturing of the students, Hadhrat Maulānā would come punctually to the dining hall. To create the concern for Salāh in the students, Hadhrat Maulānā would come to the boarding before the Fajr Adhān despite staying far away in the village. Hadhrat Maulānā would keep a strict eye on the Salāh of the students. An interesting distinctive feature of Hadhrat Maulānā, which he himself might also not know was the experience of every student, that sometimes when a student would leave without permission during teaching times or on Fridays thinking that he would return unnoticed, then certainly during that time he would end up seeing and meeting Hadhrat Maulānā somewhere. As though it is understood that Allāh سُبْحَانَهُ وَتَعَالَىٰ had placed the innate capabilities of administration in the personality of Hadhrat Maulānā. This is the reason that most of the Falāhī graduates of his era are doing the work of spreading Dīn in the entire world. May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept, and make it a means of goodness and safety for Hadhrat Maulānā in the world. Āmīn!

A Light Glimpse on some of the Angles of the Life of Hadhrat Mufakkir-Millat

By:

Hadhrat Maulānā Muhammed Dūdhāt Kondhwī Falāhī Sāhib

Ustādh of Hadīth Dārul-'Ulūm Zakariyyā, South Africa

بسم الله الرحمن الرحيم

الحمد لأهله، والصلاة و السلام على أهله!

I am delighted that Maulānā Idrīs Koliā Kosambawī Falāhī Sāhib is determined to present words of gratitude and honour in the praise of Hadhrat Maulānā. Maulānā (Idrīs Koliā) is worthy of:

"Your quest is also the blessing of someone's benevolence

These feet do not lift by themselves, they are made to lift"

Inshā-Allāh, these writings would be acceptable for the status of Hadhrat Maulānā, and serve as advice and encouragement for those who are present and absent. On the insistence of Maulānā (Idrīs Koliā Sāhib), I present these few broken sentences, which in reality is synonymous to showing a lamp to the sun. I have hope that these sentences would find acceptance in this tribute of the students of Falāh-Dārayn. And that is enough for us for honour!

I studied for approximately five years at Falāh-Dārayn. Hadhrat Maulānā had come from Dābhel to Falāh-Dārayn to teach. I had the honour to study Sharh-Wiqāyah, Mukhtārāt, Riyādhus-Sālihīn and a few Sūrahs of the Noble Qur'ān under Hadhrat Maulānā. We had heard from before that Allāh سُبْحَانَهُ وَتَعَالَىٰ has granted Hadhrat Maulānā a great portion of 'Ilm-Adab, history, and administerial capabilities and expertise. My heart began developing a desire to benefit

from Hadhrat Maulānā. Many petals would be showered during the lesson. Mashā-Allāh, Hadhrat Maulānā had command of Urdu, Gujarati, Persian and Arabic. Which he would express in his excellent discourses and articles according to the demand of the occasion. Hadhrat Maulānā has written encomiums on the books of many authors, out of kindness. It is Hadhrat Maulānā's habit to please and encourage (people). The books that I have authored in Gujarati have been blessed with this honour. Hadhrat Maulānā has studied many old and new books.

Hadhrat Maulānā had strong acquaintance with the Akābir. This would cause his Majlis, lesson and lectures to become interesting. It would bring amazing joy to the hearts of the sudents, 'Ulamā and masses. This would cause the tongue to involuntarily say:

"O cup-bearer, may The Creator keep your assembly occupied"

Sometimes I would go with Maulānā Ahmed Bobāt Sāhib to Hadhrat Maulānā's house. Hadhrat Maulānā would easily converse (with us). Hadhrat Maulānā would make an effort to understand a person and make him understand, and he would show no disinclination.

"May you remain safe for a thousand years

And may every year be of fifty thousand"

Rarely there would have been any student of this Jāmi'ah who would be deprived from the affection and favours of Hadhrat Maulānā. Alhamdulillāh, the writers have explained personal and subsidiary beneficial angles in detail.

فجزاهم الله أحسن الجزاء!

Later on, we had also seen Hadhrat Maulānā's era of administration. Hadhrat Maulānā was unmatched in recognising men and the opportunity. Hadhrat Maulānā was praised by his contemporaries, his elders trusted and favoured him, the 'Ulamā and students loved him, the masses honoured him, he was an excellent teacher for educated personal, he was an advisor and guide, and a well-wisher and symapthiser for other people.

From amongst his Akābir, Hadhrat Maulānā is the standard-bearer, inviter towards and one who practices on the discourses of Hakīmul-Ummah Hadhrat Maulānā Ashraf 'Ali Thānawī رَحِمَهُ ٱللَّهُ. Hadrat Maulānā admires the sacrifices, humility and hospitality of Shaykhul-Islām Hadhrat Maulānā Husayn Ahmed Madanī رَحِمَهُ ٱللَّهُ. He is a carrier of the fervour and ideologies of Hadhrat Maulānā 'Ali Miyā Nadwī رَحِمَهُ ٱللَّهُ. Hadhrat Maulānā also acknowledges and is impressed with the life and services of the other Akābir. He lays emphasis on studying their biographies. Hadhrat Maulānā mentions regarding the administration; "I would go to the elders to

learn about it. Every work is in need of company and reformation."

Hadhrat Maulānā would smile on occasions of smiling. He was also cheerful. Certainly, on ocasaions of weeping, his eyes would tear quickly. Once Qārī Muhammed Ramadhān Mewātī رَحِمَهُ ٱللَّٰهُ became angry at an inappropriate action, and he stood up in full vigour. The students started to run down the stairs. Hadhrat Maulānā stood in the courtyard watching the scene and smiling.

Hadhrat Maulānā would leave as early as possible for Salāh. He would recite the Noble Qur'ān. He had the habit of making Dhikr. He would keep a Tasbīh in his hand. He was not a customary Sūfī. When he first came to south Africa and saw the great amount of Khalīfahs and Muftīs, then he said; "Maulwī Muhammed Sāhib! We are the only ones who are deprived of this honour and label. Whoever you see, he is this or that."

A Few Important Traits and Excellent Chracteristics of Mufakkir-Millat

By:

Hadhrat Maulānā ‘Abbās Ibn Ādam Sarīgat Dadhālwī Sāhib

Ustādh of Hadīth at Dārul-‘Ulūm Zakariyyā, South Africa

بسم الله الرحمن الرحيم

Respected Maulānā Idrīs Sāhib

السلام عليكم و رحمة الله و بركاته

It is hoped that you are well.

The reality is that to bring to the fore the hidden angles of the life of Hadhrat Maulānā, and to make an effort to move the trust of the heart onto a ship is praiseworthy.

Certainly, Hadhrat Maulānā is the bearer of a magnanimous heart, wisdom, encouragement, acknowledgement of excellence, showing the excellent traits of someone and concealing their faults.

I have been to Canada in Ramadhānul-Mubārak for the past ten years. Hadhrat Maulānā would invite me to his home when he is there. If I would be delayed, then he would send a reminder and find out from the people there.

When I would present myself (at the home of Hadhrat Maulānā), then he would offer invaluable advices. He would make mention of the new books that have been published by Arabs and non-Arabs. He would provide guidance on studying (books). I would learn a lot in this sitting of thirty to forty-five minutes.

Last year, I went to Canada after Īdul-Fitr. I had the honour to visit Hadhrat Maulānā. When I asked Hadhrat Maulānā

about his health, he said; “Radhā Bil Qadha (being happy with what has been decreed), this is our Īmān (belief). Allāh سُبۡحَانَهُ وَتَعَالَىٰ has appointed a time for death. There is no question of bringing it forward or delaying it.” These words were free from affectation and one would perceive that Hadhrat Maulānā was not experiencing any difficulty, whilst (the reality was that) Hadhrat Maulānā was ill and had returned from a long journey.

When Hadhrat Maulānā’s uncle; Bājī Patel Sāhib رَحِمَهُ ٱللَّٰهُ passed away in South Africa, then immediately I wrote a letter of condolence to Hadhrat Maulānā (which entailed everything that happened from before death right until burial).

Hadhrat Maulānā tried to contact me on phone when he received the letter. When he could not contact me telephonically, he sent me in writing that he received my letter. Hadhrat Maulānā wrote words of encouragement that; “A copy of the letter has been sent to the teachers of Falāh-Dārayn. It has been translated in Gujarati and would be published in the Gujarati monthly periodicals.”

Allāh سُبۡحَانَهُ وَتَعَالَىٰ has not only granted Hadhrat Maulānā acceptance in Gujarat; in fact, he has acceptance even out of Gujarat. When I was studying at Dārul-‘Ulūm Nadwatul-‘Ulamā, then a huge seminar was held in 1984 CE to deliberate over the curriculum. ‘Ulamā from all over India

came to participate in it. Hadhrat Maulānā also came from Gujarat. When Hadhrat Maulānā went to meet Hadhrat Maulānā Sayyid Abul-Hasan 'Ali Nadwī رَحِمَهُ ٱللَّهُ after Maghrib Salāh, Hadhrat Maulānā (Sayyid Abul-Hasan 'Ali Nadwī) رَحِمَهُ ٱللَّهُ stood up and welcomed him. Hadhrat (Maulānā Sayyid Abul-Hasan 'Ali Nadwī) رَحِمَهُ ٱللَّهُ shook hands and hugged Hadhrat Maulānā, and indicated to him to sit close by. This incident shows the lofty character of Hadhrat (Maulānā Sayyid Abul-Hasan 'Ali Nadwī) رَحِمَهُ ٱللَّهُ aswell as Hadhrat Maulānā's status in his eyes. A three men committee was setup for deliberations at the completion of the two day seminar. At the top of the list was Qādhī Mujāhidul-Islām رَحِمَهُ ٱللَّهُ, and the second name was that of Hadhrat Maulānā. Hadhrat Maulānā's opinions are not only favoured, accepted and put into practice in Gujarāt or India; in fact, they are also favoured, accepted and put into practice out of India.

ذلك فضل الله يؤتيه من يشاء!

(That is the grace of Allāh, He gives it to whoever He wants)

There are a number of angles of Hadhrat Maulānā's life from where we should take lesson. It would not be inappropriate to mention a few:

1. We learn the lesson on how should seniors treat juniors.

2. A distinctive feature of Hadhrat Maulānā is to meet every person who comes and to treat him according to his rank. Every person would return with the coolness of his love.

3. It is not possible for someone to come meet Hadhrat Maulānā and return without having something to eat.

4. The practice of Hadhrat Maulānā's life is; "respect for the elders, acknowledgement of contemporaries and compassion to juniors".

5. An important angle of his academic and literary works is that Hadhrat Maulānā has prepared more authors, teachers and Muftīs, in relation to the books that he has authored.

6. I was studying the book of Hadhrat Maulānā Khālid Sayfullāh Rahmānī Sāhib;

   "وہ جو بیچتے تھے دوائے دل" (Wo Jo Bechte The Dawā-e-Dil), whilst writing this article. In it there was an article on Hadhrat Maulānā Sayyid Dhulfiqār Ahmed Sāhib رَحِمَهُ ٱللَّٰهُ. I would present an extract of it with changing the name:

   "Hadhrat Maulānā was an exceptionally successful educator, sincere nurturer, expert at preparing men, had lofty character, an embodiment of love and affection, an Ālim of Dīn who was an author, a

teacher, inviter and nurturer. The students who studied under him found in him such fatherly compassion and motherly love that they would miss home less. Therefore, all these writings on his pure life would be beneficial for all, specifically for the administrators of Dīnī institutes.They could look at themselves in this mirror, and take lesson from the life of Hadhrat Maulānā that how should the life of a successful educator, accepted teacher, nurturer, and excellent administrator be. May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept Hadhrat Maulānā's great Dīnī and academic services, and grant the new generation the spirit to follow in his footsteps. Āmīn!

(Wo Jo Bechte The Dawā-e-Dil, pg. 511)

It is hoped that this extract regarding Hadhrat Maulānā would serve as a substantiation of "It has come at the right time, at the right place".

Such a Personality comes after a long time

By:

Hadhrat Maulānā Muftī Mūsā Badāt Sāhib

Batley, U.K

Mujāz-Bay'ah Hadhrat-Aqdas Muftī Mahmūd Hasan Gangohī Sāhib رَحِمَهُ ٱللَّهُ

بسم الله الرحمن الرحيم

حامدا و مصليا و مسلما!

I enrolled at Falāh-Dārayn in the Hidāyah class (fifth year of Arabic studies) in 1975 CE, and graduated in 1977 CE. Alhamdulillāh, I had the honour of studying Tahāwī Sharīf under Hadhrat Maulānā. The first period was for Tahāwī Sharīf. It was necessary to be present on time. Alhamdulillāh, I was from amongst those students who would lead Salāh. It would be necessary to be present in the Masjid on time for Fajr Salāh, and it would be compulsory to recite from Tiwāl-Mufassal (in the Fajr Salāh). Interrogation would take place when we would be absent. Alhamdulillāh we are still receiving the blessings and fruits of this nurturing today.

فجزاهم الله أحسن الجزاء!

In the three years of my stay, I had seen with my eyes all the points, excellent characteristics and manner of nurturing (of Hadhrat Maulānā) that has been mentioned in this book. May Allāh سُبْحَانَهُ وَتَعَالَىٰ grant the best of reward to those who have taken part in any way to bring this book to the fore, and make it a means of guidance for others. Āmīn!

Hadhrat Maulānā's personality is in need of no introduction with regards to his academic status, concern, manner of

nurturing, recognising men etc. In his twenty-seven year period of administration, hundreds of 'Ulamā were prepared whom are doing academic and Dīnī services locally and internationally.

In the end, I make Du'ā that Allāh سُبْحَانَهُ وَتَعَالَىٰ keep Hadhrat Maulānā's shadow on the Ummah for a long time, and grant him good health and safety, and allow the Ummah to take maximum benefit. Āmīn!

باسمہ تعالٰی

Roses of Love

In the presence of Hadhrat Maulānā ‘Abdullāh Kāpodrawī Sāhib

By:

Hadhrat Maulānā ‘Abdul-Hayy Sīdāt Nādir Lāchporī Sāhib

Batley, U.K

Ceratinly you have a high status, You have a high rank

You are our heart, You are our life

You are dear to the people, You are the beloved

You are the desire of hearts, the hope, the wish

Certainly you are a great bounty to us

You are a gift from Rahmān to us

Our name is bright in the world through yours

You are the identity of the Muslims of Gujarat to the world

You are a compassionate guide for the homeland

You are a remedy to pain for other lands

When the foundation of a Dīnī institute was laid in Tadkeshwar

Then you remained its supervisor for many years

You practice on the Sunan of Rasūlullāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)

You are an abstinent person and one who practices on the Noble Qur'ān

You are self-collected and and a strict adherer of the Sharī'ah

You are also a clear holder of Tahārah and Taqwā

Wisdom is manifest from your countenance

You are a pleasing man filled with salient excellent characteristics

You have foresight, concern and Dīnī sense of honour

You are the successor of the pious predecessors

You are an excellent orator, a great writer

You are a great Zāhid (ascetic), a great mystic

A man of great understanding, a great thinker

Wherever there is an 'Ilmī Majlis, then you are its soul

You know the ways of the world , you have experience, you are a man of insight

You are a mine filled with diamonds of Dīnī knowledge

Now Nādir makes Du'ā to Allāh (سُبْحَانَهُ وَتَعَالَىٰ)

May this shadow remain on our heads for a long time

Epistle of Commendation

On the auspicious arrival of Rā'īs-Gujarat

Hadhrat Maulānā 'Abdullāh (Kāpodrawī) Sāhib

Presented by:

Muhammed Yūsuf As'adī

Administrator of Jāmi'ah As'ādiyyah Zīnat Islām

Rangoon (Yangon), Burma (Myanmar)

15 November 21012 CE, Thursday

He is the Ra'īs (leader) of Gujarat and one who stays awake at night

He is a beautiful masterpiece

He is a Muhaddith, Faqīh and is pure hearted

Hadhrat Maulānā 'Abdullāh has great honour

He is handsome, has lofty conduct, he is a full moon, a man of excellent characteristics

He is a great expert of the (Noble) Qur'ān and Hadīth

He is a handsome man who knows the administration of Dīn and the world

He is part of those who are the remembrance of the pious predecessors

Welcome welcome to your place of birth

Everything has come to tears

The land of Heho says that my son is a ruby

Waterfalls flow under his feet

I only know this much and nothing more (that)

You are a universal personality, Hadhrat Dhulfiqār is analogous to you

As'ādī says with respect and humility

May Allāh (سُبْحَانَهُ وَتَعَالَىٰ) bring him here often

Translator's Note

By the grace of Allah سُبْحَانَهُ وَتَعَالَىٰ, the translation was completed on 14 Muharram 1440 A.H, 24 September 2018 CE. All praise is due to Allah سُبْحَانَهُ وَتَعَالَىٰ for blessing us with the opportunity to translate this work. May Allah سُبْحَانَهُ وَتَعَالَىٰ accept from the author and translator, and take this work worldwide for the guidance of humanity, Āmīn.

As with all endeavours, there are bound to be perfections and shortcomings. The perfections are from Allah سُبْحَانَهُ وَتَعَالَىٰ and the shortcomings are from us. Kindly feel free to provide constructive feedback at ghazali.in.motion@gmail.com

Abdullah Moolla, Azaadville

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

O our Rabb, accept from us, indeed You are All-Hearing, All-Knowing